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THE

COMMUNION SERVICES

OF

THE CHURCH OF SCOTLAND.

BY

DANIEL DEWAR, D.D., LL.D.,

PRINCIPAL OF MARISCHAL COLLEGE AND OF THE UNIVERSITY OF ABERDEEN.

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DEDICATION.

TO THE

REV. JOHN CLARK, D.D.,

MINISTER OF THE UNITED PARISHES OF DUNOON AND KILMUN,

THIS VOLUME

IS

AFFECTIONATELY DEDICATED.

MY DEAR FRIEND,

I have great pleasure in inscribing this volume to you, in whose parish the Sermons contained in it have been delivered. My reasons for doing so are, not merely my regard for yourself personally, but—

First, Because this volume forms a pleasing memorial of my ministerial intercourse with you and with your parish;—a memorial of seasons of much spiritual enjoyment.

Secondly, These Sermons were delivered in your parish, and in one of your parish churches, on sacramental occasions, during a succession of years. Though now issued through the press, they were originally intended solely for the pulpit.

Thirdly, I have much satisfaction in dedicating this volume to you, on account of the deep interest you take in the spiritual welfare of all your parishioners. While you manifest a becoming and Christian liberality towards "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours," you study, with energy and determination, to place the means of a Christian education within the reach of all. You have seven churches in your large and beautiful parish, in which the "glorious Gospel" is preached, and its sacred ordinances administered. May you long be spared to prosecute with zeal and increasing success the good work of the Lord!

The following Sermons having been delivered on the mornings of Communion Sabbaths,—with the exception of one at the end of the volume,—the great doctrine which the Lord's Supper is designed to bring vividly before us, the doctrine of the atonement, reappears in them again and again. The object in view, and the occasions on which they were delivered, sufficiently account for this. Nor is this frequency of the statement of an important doctrine to be regretted: for it is the doctrine that forms the foundation of our hope for eternity, and is, and ought to be, the chief, the pervading theme, of the Christian ministry.

D. DEWAR.

MARISCHAL COLLEGE,
1st January, 1859.

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SERMONS.

SERMON I.

JEHOVAH'S SWORD SMITING THE SHEPHERD.

ZECHARIAH XIII. 7.

"*Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.*"

THE book of the prophet Zechariah contains numerous prophecies respecting the Redeemer — his sufferings, glory, and kingdom;—his rejection by the Jewish nation, the calling of the Gentiles, and the universal promulgation of the Gospel. In the passage which I have read, we have a representation, minute, comprehensive, and sublime, of the procedure of God in accomplishing the work of redemption. The terms are so explicit in reference to Christ—to his substitution in the room of sinners, to his sufferings as our surety from the stroke of Divine justice, to the love of God in exempting us

from this stroke—that we could have been at no loss to have given them their true interpretation, though the testimony of our Lord to their application to himself had not been recorded by the evangelists. In one of his conversations with his disciples he said, "All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered abroad." The text stands connected with luminous prophecies of gospel times—of the effects of the atoning sacrifice of the Redeemer in opening a fountain for sin and for uncleanness; and of the mighty power of the Gospel in subverting idolatrous worship over the world, and in establishing the universal reign of knowledge, and truth, and righteousness. In discoursing from the text, we shall consider, I. The description given of Christ. II. The command respecting him. III. The grounds on which this command rests; and, IV. The consequences that were to follow the execution of it.

I. The description given of Christ. He is here called by Jehovah, the Lord of hosts, "My Shepherd, and the man that is my fellow;" language which clearly teaches his having a human and divine nature; that he is equal with God, that he is man, that he sustains the office of Shepherd, and that he does so for God, and as his servant. This mode of describing him occurs more than once in the Old Testament. He who is called by Isaiah the child born and the son given, is the mighty God and the everlasting Father. He whom Jeremiah calls the righteous Branch raised unto David is the Lord Jehovah. He of whom Micah speaks as having an earthly origin, as coming forth from Bethlehem Ephratah, has an

eternal existence ascribed to him, for his goings forth have been from of old from everlasting.

It is clear that the Messiah, thus described beforehand by the Holy Spirit, is equal with God. The term, "My fellow," when used in this relation, expresses divine equality. As the Eternal Son of the Father, he is the same in nature and in attributes: he was with him from everlasting. In him are the greatness and the majesty, the wisdom, and the goodness, of the Deity. He is God over all, and blessed for ever. He has an essential participation in the being and counsels, the operations and purposes of the one living and true God. He is the brightness of his glory, and the express image of his person.

He is also man. He is God essentially and from eternity; but he took on him the nature of man. He was made flesh: "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." How wonderful and mysterious is this union of God and man in the person of Christ! However faintly we may behold it, there is an admirable fitness here for the work of obedience and suffering which the Saviour had to go through—a fitness which reflects glory on the depth of the riches both of the wisdom and the knowledge of God. If man was to be redeemed, it was fit that the Redeemer should, by the assumption of his nature, become one with him, and thus be capable of acting as his substitute and surety. In Him we see the wisdom of God in a mystery uniting in one person the attributes of infinity and finity, of omnipotence and of weakness, of immortality and of liability to suffering, of eternity and of time, of the most abso-

lute independence, with a nature subject to law, and requiring assistance and protection. We see in him earth and heaven, the creature and the Creator, Emmanuel, God with us; we see in his person a perpetual union between deity and humanity, so that the fullness of the Godhead dwells in him bodily. It was thus that he who is in the form of God, and who thinks it no robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. He determined to lay down his life for us, and then he took our nature upon him.

The Person who is thus wonderfully constituted, sustains the character of a shepherd. He, as the Leader, Guide, and Saviour of his redeemed, is thus designated. He performs towards them the part of a shepherd. He feeds his flock, delivers them from enemies, gives them healing from the wounds of sin and Satan, leads them into green pastures, and prepares them for happier regions, where he will continue to feed them, and to lead them to fountains of living water, and God shall wipe away all tears from their eyes.

In all this he acts, not simply by his own love for us, but as the servant of the Father—as God's Shepherd, to whose care God has committed a flock, to watch over them, and to provide for them. The persons for whom he is Shepherd, have been the choice of the Father's love, have been given to Christ to redeem. By him he has been invested with authority as Mediator and Saviour—by him every part of his work was prescribed, by him he was sent into the world, filled with the Holy

Spirit, sustained in his undertaking, and freely given up that he might be the propitiation for our sins. The great Shepherd of the sheep was commissioned by the Father, was appointed by him to his work; and he delighted to come and lay down his life in conformity to the commandment which he had received from the Father. And hence, with the tenderest love and complacency, Jehovah calls upon heaven and earth to regard and to receive him as his messenger: "Behold my servant whom I uphold, my chosen One in whom my soul delighteth!" Nor was delight diminished when He gave forth the awful utterance—"Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd."

II. Let us consider the nature of this command. The language in which it is couched is figurative. He who utters it, the Lord of hosts, is represented as seated on the throne of the supreme King and Ruler. He addresses the sword of justice, and commands it to execute his judgment, and to smite, not the guilty, but his own beloved Son. The omnipotence and the majesty of the speaker give an awful significancy to this command. Its immediate effects were the removal of restraints from the evil passions of men and from the power of Satan; for this was the hour of the powers of darkness. Their enmity against God, and against the Saviour of the lost, was allowed to have its scope. In acting freely, they were accomplishing the purposes of Divine justice. The command given to the sword to awaken was a call to the whole creation to remove every hindrance, to suffer heaven, earth, and hell to be instrumental in inflicting the penalty of transgression, and to witness in a trans-

action of deepest solemnity the manifestation of the justice and the authority of God. It is the voice of Him who never speaks but with effect, bidding all nature be subservient to God's setting forth his own Son, to be a propitiation through faith in his blood, to declare his righteousness in the remission of sins. The more immediate agents in his sufferings, though they only acted in compliance with their own passions, were furthering the designs of God's eternal purpose; and they could have had no power at all against him if it had not been given them from above. They did "whatsoever God's hand and God's counsel had determined before to be done." It was not the hand of man that brought the Son of God to Calvary. No; He was sent there by the Father, to be smitten of God and afflicted. It was He who humbled himself and became obedient unto death, even the death of the cross.

The nature of the command thus given to the sword of justice is intimated by the words—"Awake," and "Smite the Shepherd." Our attention is directed to God himself as causing the sufferings of his own Son—sufferings which it was not in the power of man to inflict—misery which proceeded from the arm of Omnipotence. The sword received its commission to strike, not from the Jews, who were only instruments, but from the Father, by whom he was smitten and afflicted. The bitter cup was the cup which his Father had given him. Had not the sword of Jehovah been awake before this period? Were not the sinning angels struck by it when they were cast down to hell? Had it not been awake in the judgments that were inflicted on the wicked during the four thousand years that had elapsed

from the fall till the coming of Christ? Were not the first transgressors ejected from paradise? Was not the face of the earth covered with the waters of the deep? Was not fire rained down from heaven upon Sodom and Gomorrah, and the cities of the plain? All this had been done, but, nevertheless, the sword of divine justice was comparatively slumbering. It only awoke when it was commanded to strike the Man who is Jehovah's fellow—the Man who stood in room of the guilty, and on whom was laid the iniquity of us all. It only awoke to smite with its full force the Man who was made sin for us though he knew no sin—who stood as our surety between us and the vengeance of God. Nor did it cease to smite till the cry was heard, "It is finished."

Were there ever sufferings, then, like unto the sufferings of the Son of God? How amazing, how mysterious that he whose personal holiness entitled him to be exempted from all suffering—that he who is so near to the Father that he is his equal, and so beloved by him that his soul delights in him, should have been the object whom the sword was directed to smite! "He was despised and rejected of men; a man of sorrows and acquainted with grief;" he was "stricken, smitten of God, and afflicted;" "It pleased the Lord to bruise him; he hath put him to grief." It must therefore have been done, not reluctantly, but willingly.

III. Let us inquire into the reasons of this marvellous procedure, or the grounds on which this command rests. Why should this commission have been issued against a person who was "holy, harmless, undefiled, and separate from sinners?" When a person who is not

only free from blame, but of great dignity and excellency, is treated, and that under the righteous government of God, as though he were guilty, there must be reasons to justify such extraordinary procedure. Especially must this be the case when we consider that Jehovah is the God of love; that love pre-eminently rules in himself and in his government; and that it was love that originated the great work which caused the sufferings and the death of the Son of God: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." He loved us, and therefore he spared him not, but delivered him up for us all.

If we would even partially comprehend this mysterious subject, we must consider that the justice and law of God require the punishment of sin. Incompetent as we are from our ignorance and our sinfulness to estimate the claims of the supreme moral government or the rights of the Eternal Majesty, or to say on what terms our offences may be forgiven, we know from what God has revealed of himself and of his ways, that these rights never can be compromised. It is he only who can judge truly of the measure of wrong done to his government and authority by the rebellion and apostacy of creatures which he had formed in his own image, and determine what atonement is proportionable, or is becoming him to receive. Which of the angels—which of the highest order of created beings would take upon him the decision of this question, a question of such comprehensiveness and magnitude?

God has been pleased to make known so much of his mind on this subject as to assure us of his determina-

tion to punish sin. Scripture, by its explicit and numerous declarations, its facts and examples, its record of the past and discoveries of the future, fully proves that the law which connects suffering with sin is fixed and invariable in its operation. It is so, not because he is a vindictive God who takes pleasure in suffering, but because it is in itself necessary—necessary to the ends of justice—necessary to the ends of righteous moral government. It is on this account that death is the wages of sin; that the soul that sinneth must die; that indignation and wrath, tribulation and anguish, shall be upon every soul of man that doeth evil. God can no more dispense with what is due to himself and due to his government than he can cease to be the Governor of all things. He announced to man at first the law which is the rule of his obedience, and which made known the penalty of his transgression. If it was wise and proper to prescribe this law, it is wise and proper to maintain it. If righteousness required that the great and glorious God should be loved, and feared, and obeyed, could it allow the denial of this love and obedience to pass with impunity? This was impossible; and, therefore, when man became a sinner and a rebel, he incurred the awful penalty. What could he do even if he had been willing to make compensation to the Divine government for the wrongs he had done? He was ruined and wretched, and incapable of finding a remedy.

In this crisis Christ interposed, and undertook the deliverance of fallen man. He became the head and the representative of his people for whom, in the fullness of time, in their nature and in their room, he was to

satisfy the demands of violated law, and of offended justice. He was by the obedience of his life to fulfil all righteousness, and by his atoning death to endure the penalty, and redeem us from the curse. The Father who loved us contemplated with joy a method by which the salvation of the sinner is consistent with the honour of the Divine Majesty—by which the actual offender might be forgiven, while His law was fully vindicated and magnified—by which glory would be given to God in the highest, while peace is proclaimed on earth, and good-will to the children of men. In due time he sent his Son into the world; and that he might be capable of accomplishing his redeeming work, clothed him in human nature: and gave him commandment what he should say, and what he should do, as the Surety and Mediator of the new covenant. The character which he assumed, and in which he appeared, rendered him liable to suffering. He was numbered with transgressors; and because their sin was imputed to him, he was treated as though he had been guilty. In consequence of his relationship to us, the justice of God required that he should bear what was due to us, that he should be stricken, smitten of God, and afflicted;—that he should be wounded for our transgressions, and bruised for our iniquities, that the chastisement of our peace should be laid upon him, so that by his stripes we might be healed. Hence the significancy of his language to the guilty instruments who were fulfilling the eternal purpose: "If ye seek me, let these go away." Hence the ground upon which the commission was issued against him;—"Awake, O sword, against my Shepherd, and against the man that

is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered."

Do you ask, Might not God have adopted another way of saving a sinful world in consistency with the rights of his moral government, without the substitution and death of his own Son? The fact shows that he preferred this plan. Why prefer it? Because it became him to do so, and because it is most glorious to his character—to his love and mercy, to his wisdom and righteousness. Every other mode of making satisfaction to Divine justice was seen to be defective and inadequate; and therefore was defective and inadequate to an infinite degree. But on the supposition that an atonement was requisite, it must have been requisite that an atonement full and sufficient should have been made. If it came short of this, it was far more honourable to the Divine government to require none at all. But this could not be—this was impossible.

How then did the case stand? The love of God to man was boundless; but so also was his love of holiness and righteousness, as well as to that which it was befitting him to do as the Supreme Ruler and Sovereign. Here were interests seemingly in conflict: here was a restraint upon the exercise of benevolence to the guilty. How was this restraint removed? It was by satisfying the claims of justice and authority: and by satisfying them in such a way that mercy might fully and freely, and honourably to the Divine government, descend to the fallen and the sinful. Hence the delight with which God regarded the voluntary substitution and sacrifice of his own Son as furnishing him with the way in which he might show at once

his love to the glory of his own character and to the guilty;—his love to the sinner and his hatred of his sins. "I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me." Hence the Saviour speaks of his sacrifice on our account, as that which rendered him peculiarly dear to the Father, as it removed the barrier which otherwise would have prevented his grace and love from flowing out to us. "Therefore doth my Father love me, because I lay down my life." Thus the foundation was laid on which mercy might be proclaimed to every creature; —from which the free and unrestricted invitation might issue: "Ho every one that thirsteth, come ye to the waters; look unto me, and be ye saved, all ye ends of the earth."

The greatness of that love with which God loved us, and the magnitude of the blessings he has designed for his redeemed people, render it proper in him to bestow them on the ground of an atonement of corresponding magnitude. And what are the blessings which he purposed to bestow on his people? It was not merely the removal of the curse, and all the penal consequences resulting from it—it was not merely the pardoning of millions of guilty creatures, and establishing a dispensation of mercy by which reconciliation and forgiveness might be proclaimed to the end of time: these were only the negative blessings which have been procured by the obedience and sacrifice of Christ; blessings which are only preliminary to the communication of benefits of the highest magnitude, and of eternal duration. It was designed that sinners

should be made righteous as well as pardoned; that they should be beautified by the righteousness of Christ, as well as created anew by his Spirit; that they should possess with him who is the heir and the possessor of all things a glorious inheritance; and that God himself should be their Father and their portion. It was thus that she who had been a polluted outcast was to be sanctified and washed,—to become the King's daughter, all glorious within, having her clothing of wrought gold.

Contemplate, believers, the value and the magnitude of the blessings of which you partake, and to which you become heirs on your receiving Christ. You are made the righteousness of God in him; you are adopted into his family, and you have the spirit and the privileges of adoption immediately given to you; you are no longer strangers and foreigners, but sharers of the discipline and the enjoyments of God's household: temples of the Holy Ghost, rebuilt, beautified, and fitted for forming a part in that glorious edifice of which Christ is the chief corner stone. You are brought into the closest relationship to the Saviour, so much so, that you become one with him, quickened together with him, and raised up together, and made to sit together with him in heavenly places. With him you are to inherit all things, to be the objects of God's peculiar love and complacency, and to enjoy the kingdom which it is the Father's good pleasure to give you. Was it not becoming, and was it not therefore necessary, that the great Lord and Ruler of all should bestow these blessings,—blessings of such vast worth and magnitude on guilty creatures, only on the ground of an

atonement that was in every way adequate,—that manifestly rose to the standard of boundless perfection, —and that filled heaven and earth with its fragrance? Was it not meet that there should be some proportion between the excellency of the righteousness of him by whom ye are saved, and the greatness of that glory to which you are to be advanced, so that God's abhorrence of sin, and his justice in forgiving it, might be fully and impressively displayed? Was not such procedure suited to the majesty of earth and heaven! "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

These are some of the grounds upon which the command to smite the Shepherd was issued;—a command which received its fulfilment not merely in those sufferings which were visible to observation. These, indeed, were frequent and numerous during the whole course of our Lord's humiliation; so that the appellation by which he had been designated by the prophet was founded in truth—the Man of Sorrows and acquainted with grief. He endured the contradiction of sinners, the treachery of the betrayer, the unkindness of the disciples, who had all forsaken him and fled, the indignities that were offered before the chief priests and rulers, the stripes that were inflicted by the command of Pilate, the derision of Herod and of his soldiers, the shame of being numbered with transgressors, and the pain and ignominy of the cross;—he endured all in meekness and in silence, as the sheep before her shearers is dumb, so he opened not his mouth.

But these sufferings, though resulting from the sword

of justice to smite the Shepherd, were not to be compared with what he endured from the assaults of invisible enemies, and especially from the wrath of his Father. Behold our Lord in the garden of Gethsemane, where there was no external cause of suffering. In that retirement he was sore amazed and very heavy; he was exceeding sorrowful even unto death; he offered up prayers and supplications, with strong cries and tears, unto Him that was able to save him; and being in agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. He had submitted in silence to all that man could inflict; but now that he came to tread the wine-press of the Divine wrath alone, and was at the same time in close conflict with the powers of darkness, he gave manifest indications of the intensity of his anguish and sufferings. The same mental agony continued on the cross, and occasioned the exclamation—"My God, my God, why hast thou forsaken me?" At that hour, the Father laid upon him all that is included in the curse of the law—all the punishment due to the sins of those whose Saviour and surety he was. While his dignity and worth, as the Son of God, gave an infinite value to his sufferings,—a value which the sufferings of no mere creature could have,—are we not at the same time required to believe, that the Lord laid on him the iniquity of us all;—that the bitterness, the intensity of his agony, is above and beyond our conceptions? What it was when God imputed to him the guilt of the many millions that shall be saved,—when the Father in whose bosom he had dwelt from eternity hid his face from him, —when impressions the most overwhelming of the desert

of rebellion against God were made upon him,—when the sword of eternal justice fulfilled its commission in smiting him,—and when permission was given to Satan, with all his hosts, to assail him;—what his sufferings were when he endured all this, can be known only to himself. This was the hour and the power of darkness;—when the external gloom and darkness but faintly indicated the absence of consolation within;—when he stood alone, marked out as the object of that wrath under which mankind would have sunk and perished for ever; and when the universe, in obedience to the voice of its Creator and Lord, contributed to give effect to the awful command—"Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd."

IV. The consequences that were to follow the execution of this command. "Smite the Shepherd, and the sheep shall be scattered abroad; and I will turn mine hand on the little ones." The smiting of the Shepherd was, as might have been expected, the occasion of scattering the sheep. The prophecy was fulfilled: "All the disciples forsook him and fled."

But Jehovah promised to interpose in behalf of the scattered sheep. They were very helpless: in danger of perishing by the hand of their persecutors, and even of falling away from the faith of Christ. They were as lambs among wolves: they were exposed to the violence of the storm; and where were they to look for shelter? They shall be safe under the shadow of my wing, saith the Almighty. I will turn my hand upon these little, feeble, helpless ones. I will uphold them, and work effectually for them. The hand that

was turned against the Shepherd will be turned for their safety. Fear not, therefore, little flock—you are mine; you have been bequeathed to me by your Shepherd before he suffered: he prayed that you might be preserved by me when he was gone: I will keep you by my mighty power; and neither earth nor hell shall pluck you out of my hand.

How fully was this promise accomplished! The disciples were kept together, and preserved from their enemies, notwithstanding their fears and their unbelief; and after he who had sheltered them from the storm of Divine wrath by the sacrifice of himself, had ascended up on high, and had poured on them the Holy Spirit, they became bold, undaunted, and active agents in promoting the Redeemer's kingdom. The hand of the Lord was upon these little ones, to render them victorious over all their enemies, and everywhere to cause them to triumph gloriously. The hand of the Lord was with them; and a great number believed, and turned to the Lord. The hand of the Lord was so visibly upon these feeble little ones, that in their future career of benevolent action they had occasion to say, "Now, thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

And thus his hand ever since has been upon his little ones chosen from the world. He has removed from them the burden of their sins, and blessed them with his own light, and love, and holiness. He has kept them as the apple of his eye, and in the midst of enemies he has made them more than conquerors. Has he not given to you who are his a sense of his pardoning love, an

acquittal from guilt, deliverance from condemnation? The smiting of the Shepherd by the hand of God has been the occasion of turning that mighty arm for your defence and safety. The atonement made by that Great Shepherd, while it shows you the evil of sin, shows you how entirely its guilt has been taken away; that the sins which separated between God and you are blotted out; —that Christ has redeemed you from the curse of the law by being made a curse for you;—and that united to him there can be no condemnation to you. Well may you adopt the language of "the little ones" of Christ's flock, and say, "Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation: I will trust and not be afraid: for the Lord Jehovah is my strength and my song: he also is become my salvation."

Hence the blessedness and the safety of all who are united to Christ, and whose hope the Saviour is. He stood in your room: he was slain for you; and what have you to fear? He who is mighty, even Jehovah's fellow, was smitten, stricken of God, and afflicted for you: and what can be wanting to the completeness, to the sufficiency, of his atonement? The remission of sins which it has procured for you is full: the purification which it effects is perfect; and the great God who commanded the sword to strike his Son, as your surety, is now the God of peace, whose hand will ever be upon you for good. Oh! could you realize this blessedness—the blessedness of having a title to great privileges, to a glorious kingdom, to God himself as your Father, and your friend, and your everlasting portion—how would

you rejoice in the sure salvation, and the mighty Saviour, which are yours! It is only when the darkness of the present scene has passed away, with all the doubts and fears connected with it, and when you are admitted to the tree of life which is in the midst of the paradise of God, that you will be able adequately to feel and to realize the value of the blessings which accrue to you from the sufferings of the Man of Sorrows. You trust in him, you hope in him, you glory in him, and you unite with the redeemed on earth and in heaven in saying, "Thou art worthy: for thou wast slain, and hast redeemed us to God by thy blood. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Nor should we omit to notice the lesson taught us by this subject of the fearful evil of sin. Perhaps there is no other text in the Bible which shows it in a more awful light. Realize the fact which it presents to your view of the Great God whose tender mercies, whose grace and love, are over all his works, and of which you are the monuments, assuming the character of an offended judge, and demanding the sacrifice of his own Son: and all this because he stood in the sinner's room, and undertook to make atonement for his sin. God's determination to punish it is proclaimed aloud by the cross of Christ. All your theories of sin as a trivial offence, and God as too merciful to deal severely with the sinner, are here dissipated. The awful reality, that the Son of God was called upon by the Great Lawgiver and Judge to lay down his life as an atonement for transgression, tells you, and tells sinners throughout

the world, that it is a fearful thing to fall into the hand of the living God. He has not bidden the sword t strike you: he has commanded it to smite One who i dearer to him than all created existence: he has nc spared his own Son, but delivered him up for us all. H has set him forth as a propitiation for your sins; and h has now sent to you the word of this salvation. Throug him is preached unto you the forgiveness of sins. I you receive him, and rest upon him, God will be mercifu to your unrighteousness; your sins and iniquities he wi remember no more. Receive him, and the sword of hi justice will never touch you, and the language of hi wrath will never be addressed to you. But if yo neglect this great salvation, there remaineth no mor sacrifice for sins, but a certain fearful looking for c judgment and fiery indignation, which shall devour th adversaries. For if these things were done in a gree tree, what shall be done in the dry?

SERMON II.

CHRIST SEEING THE TRAVAIL OF HIS SOUL.

ISAIAH LIII. 10, 11.

"*Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*"

If we heard of a mighty prince, who had the resources of a vast empire at his disposal, descending from his throne, and voluntarily submitting to poverty, and suffering, and sorrow, we should ask what was the great object which moved him to the endurance of this suffering, and which was to form a compensation for this self-sacrifice? And if we had beheld the Son of God divesting himself of his glory, laying aside the form of God, and assuming the form of a servant, appearing in the likeness of sinful flesh, living as a man of sorrows, and dying upon the cross, we might well inquire, what object could be sufficiently great to have induced him to make so extraordinary a sacrifice? What great good can be an adequate counterpoise to such marvellous

condescension? If the magnitude of the result b any proportion to the grandeur and the magnitude the means employed for its attainment, we must f assured that it can have no limitation, no reserve, termination. And what was that grand result? It w for the joy set before Him that the Son of God endur the cross and despised the shame. It was for the pr duction of effects far greater than either man or an can conceive that he made this rebellious world l abode, and gave himself up as an offering for sin. The effects, the text declares, he shall see, as the fruits of l toils and of his sufferings, and he shall be satisfied.

The text is the conclusion and the winding up of th description of the humiliation and sufferings of t Messiah which is given by Isaiah the prophet. We a directed by it to the scenes of Gethsemane and Calva —to the sufferings and the death of the Son of G "He shall see of the travail of his soul, and shall satisfied." We shall inquire into the nature, the cau and the effects of the Saviour's sufferings.

I. The nature of the Saviour's sufferings. These a described in the text by the words, "the travail of soul;" and in the context by all the expressions th denote bodily or mental suffering. "He was oppress and he was afflicted; he is brought as a lamb to t slaughter, and as a sheep before her shearers is dum so he opened not his mouth. It pleased the Lord bruise him and to put him to grief, and to make his s an offering for sin." From this, and from the wh testimony of Scripture, we learn,—

1. That the sufferings of Christ were such as deep affected his whole human nature. He was a man

sorrows and acquainted with grief. He hath borne our griefs and carried our sorrows. The nature of man is so intimately connected in all its parts, that in the person of Christ the body suffered with the soul, and the soul with the body. In his mental agony in Gethsemane his body partook of the intense suffering, for his sweat was as it were great drops of blood falling down to the ground. This bloody sweat was occasioned by the intense anguish of the soul,—agony the most intense that could force out of the body sweat like this. His soul was troubled:—his soul was exceeding sorrowful even unto death. His bodily sufferings in enduring death by crucifixion were obviously great: but this was the final and the painful consummation of that course of humiliation on which our Lord voluntarily entered when he came into the world. He was delivered by the determinate counsel and foreknowledge of God, although by wicked hands he was crucified and slain. The shame arising from his corporeal sufferings,—the shame arising from his appearing as an outcast from God, and utterly forsaken by him, must have produced great mental agony, —agony in *his* soul the most acute,—though he rose superior to it, and even despised it. While his whole nature was crushed by the weight of agony and ignominy, he eagerly encountered this overwhelming distress, and said, "I delight to do thy will, O my God." There was soul-travail,—there was toil, and distress, and agony: but there was no reluctance to bear this accumulated misery: for he willingly endured the cross, and despised the shame.

2. The sufferings of our Lord were of a peculiar nature. In this remark I do not refer to what will

afterwards come under our consideration, the expiator or propitiatory nature of the sufferings of Christ, but t certain marked properties prominently exhibited to ou view in connection with our Lord's sufferings. The were all by him foreknown. He had undertaken t save sinners by laying down his life for them, and there fore he came into the world clothed in our nature, an in the form of a servant; and by an over-ruling provi dence, all events were carefully arranged, so that as th great High Priest he might present the propitiation fo our sins. His toils and sorrows, his agony and deat were all foreknown to him. And what must have bee the effect of this foreknowledge? It served to augmen the weight of that burden which pressed upon hin Then, again, all nature, all beings, all agencies, unite in causing these sufferings. Angels were restrained fro preventing them, though, if they had been allowe twelve legions would have willingly given their ministry The sun was veiled in darkness, the rocks were rent, th earth trembled, while Herod and Pontius Pilate, Jew and Gentiles, united in rejecting and in putting to deat the Prince of Life.

But the most remarkable peculiarity of the suffering of Christ is, that God himself concurred and sanctione them. "It pleased the Lord to bruise him and to pu him to grief." Could He who has no pleasure in th death of the sinner be pleased with the putting of hi own Son to grief? Could He who hears the ravens whe they cry, and whose tender mercies are over all hi works, concur in the death of the meek and holy Jesus Was it not Judas who betrayed him, and the Jewis rulers who condemned him, and Herod with his men o

war who set him at nought,—was it not Pontius Pilate and the Roman soldiers who crucified the Lord of glory? But his sufferings, nevertheless, are imputed to the hand of God the Father. It was a mightier arm than theirs that brought the Saviour to the cross. It was the Lord who laid on him the iniquity of us all. It was he as the righteous judge, who said, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd." This is a command the most solemn, teaching us that the sufferings of Christ were ordered by his Father,—were inflicted by a hand higher and mightier than that of man,—and that his agony was unutterable because he was stricken, smitten of God, and afflicted. And what may excite our wonder is, that He afflicted him, not reluctantly, but willingly: it pleased the Lord to bruise him and to put him to grief. What was there in his own Son to occasion this? In looking upon him,—holy, undefiled, and separate from sinners, the bright and beauteous image of himself, he could have nothing but delight, ineffable, everlasting pleasure.

3. The sufferings of Christ were the sufferings of a person of Divine nature and excellency. He came down from heaven, moved with compassion to us who were fallen and ready to perish. The event stands unparalleled and alone, and may well excite the wonder of all ages. He who was in the form of God, and who thought it not robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. He

who was rich with the glory and perfections of God,—who is the mighty God, God over all, and blessed for ever—became poor, that we through his poverty might be made rich. His mission, then, to this world, with all its sorrows and suffering, was voluntary. His dignity and greatness impressively demonstrated the transcendent magnitude of the object which he humbled himself to attain. The Divine majesty of him who was the man of sorrows, the travail of whose soul was engaged in working out our salvation, gave to his sufferings in our room a boundless and eternal efficacy. It was because he was God, though his glory was veiled, that he was able to sustain the intense and awful sufferings which issued in the triumphant accomplishment of an eternal redemption. This leads us to inquire,—

II. Into the causes of the Saviour's sufferings. They obviously were not occasioned by anything defective in him. The eye of Omniscience, before whose all-searching view the heavens are not clean, rested upon his spotless purity with delight and complacency. The Father of mercies and the God of love cannot take pleasure in the infliction of suffering. He does not afflict willingly nor grieve the children of men. He has no pleasure in the death of him that dieth. And yet the text tells us that the soul of the Saviour,—a soul adorned with purity the most perfect, travailed in pain and in suffering. He travailed in pain though filled with all the fullness of God. In the garden of Gethsemane, when he trod the winepress of the wrath of God, he was in agony, and prayed the more earnestly, "O my Father, if it be possible, let this cup pass from me." He began to be very heavy and sore amazed, and uttered the words so full of meaning

and of mystery, "My soul is exceeding sorrowful, even unto death." The bitter cry that was heard from the cross, "My God, my God, why hast thou forsaken me?" was accompanied with the movement of nature, the darkening of the sun, the rending of the rocks, the quaking of the earth, the opening of the graves.

Why was this suffering endured? Why was it inflicted? In answering this question, we must view God arrayed in the character of a righteous ruler and judge, a character in which he is revealed to us in his Word. He exercises the authority which of right belongs to him as the Sovereign Lawgiver, the only Potentate, the King of kings and Lord of lords, whose kingdom is an everlasting kingdom, and whose dominion endureth throughout all generations. The causes which occasioned the sufferings of the Son of God may be comprehended in the three following:—

1. He took upon him, as our surety, our answerableness to law and to justice. He suffered, not because he was found in our nature, but he took upon him our nature in order to obey and suffer on our behalf. He identified himself with us by becoming bone of our bone, and flesh of our flesh; in all things making himself like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. He thus undertook, by his own personal and meritorious obedience, to fulfil the law, and by his sufferings and death to meet the demands of justice, and to make full expiation of our sins. "He was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed. All we

like sheep had gone astray, we had turned every one to his own way, and the Lord laid upon him the iniquity of us all." We, then, have been the cause of the intense and awful sufferings of the Son of God. It was our guilt that brought down upon him that wrath that occasioned his agony. It was our sins that pierced him and nailed him to the tree. It was through you and me that all his dreadful sufferings came upon him. His soul travailed in pain and in sorrow for us. He gave his life a ransom for us. He stood between us and that sword of justice that was drawn to smite us, and received it into his own bosom. Well may we with sorrow look upon him whom we have pierced, and mourn. Our transgressions have killed the Prince of life—have brought the King of glory to the dust of death.

2. The sufferings of Christ are a manifestation of the holiness and justice of God, and of the high and unalterable authority of his law. In his sacrifice you see the vindication of the justice and the judgment which are the foundation of God's government; the manifestation of his attributes in harmony with the salvation of fallen man. You have an awful demonstration of the claims of Divine justice, of the purity of God's character, of his truth and faithfulness in fulfilling his word, and of the depth of the riches both of the wisdom and knowledge of God. All his attributes, which are infinite, are here exercised together, without interference or disorder, in saving sinful man. He is seen to be perfectly holy, just, and true, by delivering up his own Son to be the propitiation for our sins, and by causing to fall on him that wrath which we had merited. There is a way opened up for the extension of pardoning and redeeming mercy, but it is by the

maintenance of unsullied purity, and of the high and unalterable authority of the law which is holy, just, and good. By the propitiation of Christ's atoning death, the righteousness of God is declared in the remission of sins, and he is seen by the whole universe to be the just God, while the justifier of him that believeth in Jesus. Mercy and truth met together, righteousness and peace embraced each other. God is glorious in holiness, and yet full of the tenderest compassion; forgiving iniquity, transgression, and sin, yet by no means clearing the guilty.

3. The atoning sufferings and death of Christ are a glorious display of God's love and mercy. The greatness of his love and mercy is shown in his not sparing his own Son, but delivering him up for us all. When nothing less than the blood of his own Son could atone for the violation of his law; and when his justice required such a sacrifice to honour and to satisfy it, so great was his love, that he spared not the most costly gift: he himself provided the Lamb for the sacrifice. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." When we contemplate the transcendent excellencies of the person of Christ, and the tremendous sacrifice that was required to atone for transgressions, we may well be amazed at the height and depth, the breadth and length of that love of God which sought and found a channel through which to come down on our world, and rescue from sin, and misery, and death,

a great multitude which no man can number out of all nations, and kindreds, and tongues. This leads us to notice—

III. The effects of the Saviour's sufferings. "He shall see of the travail of his soul, and shall be satisfied." What will form an adequate reward for such a sacrifice? Can we conceive any limit to the good resulting from it that can satisfy his soul that travailed in pain for our salvation? There was satisfaction when his great redeeming work was finished; when the travail of his soul was accomplished; when his toils and sorrows, and expiation were completed; and when he could look back on a whole life without sin, consecrated to the honour of God, and say, I have glorified thee on the earth, I have finished the work thou gavest me to do. There was unspeakable satisfaction at the end of a life of conflict with the spirits of darkness, and at the close of sufferings intense and awful, to know that the victory was won; and that having spoiled principalities and powers he made a show of them openly, triumphing over them in his cross. Was it not a cause of rejoicing to know that the great salvation was as complete as the fullness of God's grace and power could make it; and that by one offering he had perfected for ever them that are sanctified? Was it not a source of the purest satisfaction to a benevolent mind to be assured, that his mission of mercy had succeeded to the extent of his own desire, and that founded upon his redeeming work, the proclamation was to resound to the end of time, "Glory to God in the highest, on earth peace, and good-will to the children of men?" He shall be satisfied in seeing of the fruit of the travail of his soul—

1. In the number of the saved. The salvation of one

soul has a value which we might endeavour in vain to comprehend. Think of one sinner saved from endless misery, delivered from guilt and condemnation, restored to the favour and friendship of God, admitted into his immediate presence in heaven, and filled evermore with the fullness of his joy. Happiness such as this of even one soul enduring through eternity, forms an infinite recompense of the travail of the Saviour. If no one had been saved of our apostate race, but that individual who said as he suffered beside him, "Lord, remember me when thou comest into thy kingdom," who can say that the glory arising to the mighty Redeemer would not have been boundless?

But his humiliation and sufferings are designed to secure redemption and happiness to unnumbered multitudes of mankind. Anticipating the redeeming work of the Messiah, patriarchs, and prophets, and Israelites rested all their hopes upon it, and were received into heaven on the ground of its atoning efficacy. But his saving power was not to be limited to them. It was to be extended to the whole world. "It is a light thing, that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will give thee for a light of the Gentiles, that thou mayest be my salvation to the end of the earth." This expansion to every people, and kindred, and tongue, seemed suitable to the benevolence that brought him down to accomplish the work; to the benevolence which he felt when on Calvary he bowed his head and cried, It is finished! and gave up the ghost. His command is to communicate the good news to every creature; to invite the whole world to receive the blessings of the great

expiation. And an immense multitude, a multitude which no man can number, have received them; and being washed, and justified, and sanctified, have entered into heaven, and are now entering into heaven to ascribe salvation to God and to the Lamb. These I regard only as the first fruits of the rich harvest which the Redeemer is to gather in. He is yet to triumph gloriously in the numbers without number who are to be rescued from the dominion of sin and Satan, when the knowledge of the Lord shall fill the earth, even as the waters cover the seas; when the kingdoms of this world shall become the kingdoms of our God and his Christ; when the light of the moon shall be as the light of the sun, and the light of the sun shall be as seven days; when one song employs all nations; and all sing, "Worthy the Lamb, for he was slain for us." The happy scene will communicate to him through the travail of whose soul it is produced, ineffable satisfaction and joy.

We are on Scripture ground in saying, that in the winding up of this world's history, the saved will be out of all nations, and kindreds, and tongues, and will form a great multitude which no man can number. They will be out of all churches too. The peculiarities connected with each will be dropped as they enter heaven; and nothing will remain to them as they join the redeemed before the throne but the white robe that has been washed in the blood of the Lamb. There will be in the large number that shall be saved some apparent suitableness in result and compensation to the amazing ransom price that has been paid for redemption. There will be what will satisfy the benevolence of him who wept for the miseries of man, and who travailed in

he greatness of His strength to save him. Is there anything improbable in this, when we are assured of the brighter time yet to come, when the Gospel shall be spread around the globe, when immense multitudes shall continually enter heaven, and when the infants that died in all generations, shall be found to have participated in the redemption of Christ, as they had suffered by the fall of Adam? What must be the vastness of the Saviour's joy when this multitude which no man can number is before him; when he shall see all his ransomed, without one being lost, and hear them, accompanied by angelic hosts, exclaiming, "Worthy is the Lamb that was slain. Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God, be glory!"

2. The Saviour will be satisfied not merely with the number of the redeemed, but with their complete happiness. He is entitled to be the arbiter and judge of the extent of that happiness, and to determine whether it be such as he had intended when he laid down his life for them. We cannot form an estimate of their full blessedness from what they are and enjoy here; for though they rejoice with joy unspeakable, it is joy inspired by the hope of glory yet to come,—glory which will be realized at the consummation of all things.

The first meeting that takes place between a holy God and a sinful man is in the death of the Lord Jesus Christ; and the peace and the blessedness resulting will be enjoyed in all their fullness in eternity. The bodies of the redeemed will be raised from the grave, glorious, incorruptible, and immortal, fashioned like unto His glorious body, by whose mighty power all things are subdued

unto himself. The gathering to the marriage s of the Lamb, from Abel downwards to the last redeemed from among men, will be a joyous me freed from sin, and sorrow, and suffering, they sh with the Saviour in the place where he is, and shal him inherit the kingdom that was prepared for before the foundation of the world. That sce surpassing brightness is yet to be unfolded whe tabernacle of God is to be with men, and he is to with them and be their God; and there shall be no death, neither sorrow nor crying, neither any more the former things having passed away. When th creation, the new heavens and the new earth, w dwelleth righteousness, shall appear, and that st never-ending happiness which is the fruit of a blood is begun, how will the sons of God shout fo and the morning stars sing together! The S will see of the fruit of the travail of his soul a satisfied.

3. The Saviour will be satisfied with the great his own personal exaltation and glory. This w element in that joy that was set before him, for he endured the cross and despised the shame. humiliation was deep in his human nature, so i nature he was to be exalted, to be extolled, and very high. He was to have a portion with the and to divide the spoil with the strong, because h poured out his soul unto death, and was numbere the transgressors, and bare the sins of many. His was to be prosperous and permanent, and the plea the Lord was to prosper in his hands. This p which has been fulfilling, shall be still more si

fulfilled in coming times, when the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever. Because he humbled himself, and became obedient unto death, even the death of the cross, God the Father hath "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."

That the Saviour was cheered during his humiliation with the glorious prospect of enjoying this happiness with his redeemed people, is evident from the manner in which he speaks of his future blessedness: "Therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope. Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures for evermore." His path on earth, though dark, passing through accumulated sorrows and sufferings, was irradiated by a gleam of heavenly light, which on one occasion we know caused him to rejoice in spirit, and to break forth in thanksgiving and praise. And this happiness, immeasurably great, and inconceivably exalted, our Lord now possesses. It is as the firstborn among many brethren,—it is in his human character, he is exalted and enthroned, and unalterably blessed for evermore. Amid the magnificence that surrounds him, and in the exercise of supreme and universal power, the source of his joy is the seeing of the fruit of his soul's travail in the unnumbered multitudes whom he has freely

pardoned, and everlastingly saved. In that happiness we who are Christ's are to participate, but his joy will be far more abundant than ours: for in all things he is to have the pre-eminence. The Lamb in the midst of the throne is to bear a more exceeding weight of glory, as the Author and Finisher of our redemption, as the Guide, the Leader and the Life of his redeemed ones. But it is this closeness of union to you who are his, and his identification with you, that is to form the subject of his highest delight and satisfaction through eternity. As he lived on earth for you, and went down to the grave for you, so he reigns as your Saviour on his throne, and rejoices over you as the purchase of his blood, as the trophies of his grace, and the saved by his almighty power.

4. The Saviour will see with infinite delight and satisfaction the glory that redounds to God from his redeeming work. This, which was a source of joy to the Redeemer in the days of his humiliation, when he exclaimed, "Father, glorify thy name," will be a source of unspeakable satisfaction when all the ransomed of the Lord shall have come to the heavenly Zion,—when the attributes of the invisible God will be seen in their individual excellence and harmonious combination,—when wisdom and mercy, justice and holiness, will be seen blended in the wonders of redemption through our Lord Jesus Christ. Then will the jubilee of the redeemed be come, and then will the chorus of the universe be heard: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that

sitteth upon the throne, and unto the Lamb for ever and ever."

Until that glorious day shall dawn upon us, you who are the followers of Christ should learn from the case of your Master and Lord, that they who sow in tears shall reap in joy; that he who goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him; and that the sufferings of this present time are not worthy to be compared with the glory that shall afterwards be revealed in us. You may have a heavy weight of suffering and of sorrow to bear, either now or before your pilgrimage is ended; and what have you to cheer and to sustain you? You have *that* which sustained your Lord—the hope of the joy set before him. As he connected the present sorrow with the future joy, the abasement of the cross with the crown of glory, so do you look beyond this dark and troubled scene, and realize the peace and the blessedness which are so near to you. You feel that you are deeply interested in his sufferings and death; are you not interested also in his exaltation and glory, and in the unspeakable joy with which he sees the fruit of the travail of his soul? What seer could descry through the dark cloud that overshadowed the Son of God on the cross the glorious effects which were to be the fruit on earth, and the still more glorious results which are to occupy the powers and the praises of angelic hosts in heaven? And as little able is the eye of man to foresee, through the toils, and the trials, and bereavements by which the children of God are sometimes oppressed, the unclouded brightness and beauty of that land where the sun shall be no more your light by day, neither for

brightness shall the moon give light unto you; but God shall be unto you an everlasting light, and thy God thy glory.

Who among you are to be seen by the Saviour as the fruit of the travail of his soul? You know that he is worthy of the entire surrender and devotedness of your hearts; that he who bore your sins and carried your sorrows has a claim to love and gratitude which eternity cannot exhaust; and that he who has procured by his cross, and by submitting to its shame and its woe, such matchless blessings, has won an endearing title to you and to yours for ever. We might have supposed that when this title, won by such condescension, and love, and suffering, was made known to our sinful race, all the guilty and the miserable would at once give to Jesus the love of their hearts;—that all would have recourse to the remedy which he by the travail of his soul has provided; but such is not the case. While many do not cry with the Jews of old, Crucify him, crucify him, they refuse his salvation, and they stand out in resistance to his redeeming love and mercy. But are there not some of you in whom the Saviour sees of the fruit of the travail of his soul, and whom, with all your unworthiness he beholds with delight and complacency? What amazing love, what boundless benevolence is this, to receive joy from your happiness, to wear a crown of thorns that you might with him wear a crown of glory! He has brought to you a full remission, a great salvation, and a title with himself to a glorious inheritance. And he comforts you and cheers you by saying unto you, "Fear not, little flock, it is my Father's good pleasure to give you the kingdom." And what is your reply, and how

ou express the deep emotions and the gratitude and of your souls?

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small—
Love so amazing, so divine,
Demands my soul, my life, my all."

SERMON III.

RIGHTEOUSNESS AND STRENGTH IN THE LORD.

ISAIAH XLV. 24.

"Surely, shall one say, in the Lord have I righteo ness and strength: even to him shall men come; a all that are incensed against him shall be ashamed

THIS passage is twice quoted in the New Testament having a distinct and exclusive reference to the L Jesus Christ. The chapter from which it is taken op with an allusion to Cyrus, the instrument chosen of G to deliver Israel from Babylon; and in its conclud verses the Holy Spirit presents to us an impressi exhibition of the person and redeeming work of t Son of God. This was the great subject of proph under the Old Testament, as it was of evangelists a apostles under the New; and holy men of old, mov by the Holy Spirit, and having their minds filled w their favourite theme, often referred to it, and seeming digressed that they might speak of the sufferings Christ, and of the glory that should follow.

We cannot but notice also the remarkable personal of this passage. "Surely, shall one say, in the L have I righteousness and strength." While the univ sality and permanency of the kingdom of Christ

predicted, the prophet mentions a single individual as being brought to the Saviour, and as appropriating the great blessings which he bestows. The fact teaches us, that true vital religion is a personal thing; that it is by individual conversions that the kingdom of God is enlarged, and the number of the redeemed made up; and that in the subjugation of a single heart to the Redeemer, we have a more sure manifestation of the power and riches of saving grace, than in the outward homage and loud hosannahs of a multitude. The myriads of the redeemed are made up of single converts, whose prayer has been, and whose prayer is, "Lord, remember me;" whose feeling, whose deep conviction is, "In the Lord have I righteousness and strength."

From these words I shall consider—I. The blessings mentioned, Righteousness and strength in the Lord; and II. The feelings and convictions of believers in regard to these blessings, "Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed."

I. The blessings mentioned, Righteousness and strength in the Lord. They are in the Lord, because they are essentially his.

1. His righteousness is peculiar to him as Mediator and Saviour. As God, the holiness and rectitude of his nature are infinite, and his government is founded upon justice and judgment. But it is not to these reference is made in the text—it is to that righteousness which the Son of God in our nature, and as our substitute, has wrought out by the obedience which he has rendered to

the law. He paid the penalty of our transgression when the Lord laid on him the iniquity of us all; he redeemed us from the curse of the law, being made a curse for us. But he did more: he gave to the law, in our room and as our representative, all the obedience which it required so as to fulfil all righteousness. This righteousness, so extensive and complete, is commensurate with all the demands of law and of justice. His meritorious obedience and atoning sufferings unite in constituting the perfection of his atonement, and the value and glory of his righteousness. He learned obedience by the things which he suffered; and the highest act of obedience to the will of his Father was his humbling himself, and becoming obedient unto death, even the death of the cross. To his death, therefore, not only is our redemption from guilt and misery ascribed, but also our justification. The precious blood that was shed to satisfy Divine justice, was shed in obedience to the will of God. The obedience of the Saviour's death was the completion of the obedience of his life; both are necessarily conjoined in bringing in everlasting righteousness; and this righteousness, which is unto all and upon all who believe, is that by which they are justified before God, and dealt with as righteous. They are not only freely pardoned and placed beyond the penalties of transgression, but they obtain a right and title to a glorious and everlasting inheritance.

This righteousness is in the Lord Jesus Christ, and in none else. There is righteousness in God the Father, who is of purer eyes than to behold evil: but that righteousness is not for us; it renders God a consuming fire to the sinner. There is also righteousness in

angels who excel in strength, and who in measure are holy as God is holy; but that is of no avail to us. It is only the righteousness that is in the Lord Jesus Christ, that he as our Surety wrought out by his meritorious obedience and atoning death, that we can claim as the ground of our hope, and as shielding us from the wrath to come. It is only when we are found in the righteousness of our great Representative, that the debts due by us to Divine justice are paid, and the bond that was against us for ever cancelled.

2. The other great and comprehensive blessing in the Lord is strength. The one blessing is as necessary as the other; but righteousness is first, and then, in the progress of the awakened mind, is felt the need of strength. The conviction is forced on the man who has seen his need of righteousness, that he has no strength in himself, that he must seek for it in Christ, by whose mighty power the fetters of sin and Satan are broken. In the strength that is in Christ are included freedom, ability, purity.

Freedom is to be obtained only by appropriating the strength of Christ. It is only when the sinner, awakened to a deep sense of the burden of his sins, comes to the cross, that his burden falls off, that his fetters are dissolved, and he enjoys the freedom with which Christ makes his people free. In like manner, ability or power to do the will of God is to be obtained only from Christ, by whose grace mountains of difficulties are overcome, and whose strength is perfected in our weakness. It was from him that St. Paul acquired that great power which raised him above the level of ordinary men, and which from the zeal and energy with which he served the Lord

in all circumstances, he could say, "I know both how t be abased, and I know how to abound: everywhere, an in all things, I am instructed both to be full and to t hungry, both to abound and to suffer need. I can do a things through Christ which strengtheneth me." A from whom is the purification of the heart to be obtain but from Him who is the sanctification as well as t righteousness of his people, and whose life-giving Spi makes them free from the law of sin and of deat Where can we look for strength for our duties a obligations, for our trials and sufferings, but to Hi who is able to keep us from falling, and to present faultless before the presence of his glory with exceedi joy? From whom can we confidently expect eve blessing that we need, and the comforting and sustaini influences of the Holy Spirit during our course on eart and to prepare us for the inheritance in heaven, but Him who is almighty, and united to whom his discip are complete.

II. The feelings and convictions of believers in reg to those blessings, "Surely, shall one say, in the L have I righteousness and strength." This knowledge a conviction must imply—

1. That this man finds he has no righteousness himself. When awakened to a sense of sin, and to earnest attention to salvation, he tried to find righteo ness in himself. It was to his own actions and resoluti he looked for this; and he perseveringly adhered to notion, that he would at length attain to some g qualities by which he might in part at least merit favour of God. But the more anxious he became, the more carefully he examined himself, the more cle

he beheld the innumerable defects in his righteousness. As the light of truth shines upon his mind, he is forced to exclaim, "I am all as an unclean thing, and all my righteousnesses are as filthy rags: if thou, Lord, shouldst mark iniquity, who, O Lord, could stand before thee:—all my righteousness is polluted." Where can he look for that which he feels he wants, and without which he cannot be accepted before God? Is it to saints, who are without spot before the throne? Have they an overplus for our wants? Can they supply us with a robe of righteousness by which we may be justified before God? Impossible! What, then, are we to do to obtain a sure foundation on which to stand in the presence of the great Judge? However unwilling we may be to give up our good opinion of ourselves;—however much our natural pride and unbelief of heart may resist the conviction, that we are spiritually poor and miserable, wretched, and blind, and naked, we are forced to the conclusion that we have no righteousness of our own.

2. Another step in the history of the man who finds that he has no righteousness of his own, is to try to work it out by his own obedience to the law. It may seem to us extraordinary that it should be so—that any man who knows that he has sinned should think of obtaining righteousness by his own merits. Especially when it is affirmed in Scripture, that by works of law shall no flesh be justified in the sight of God; and that if righteousness comes by the law, Christ has died in vain. But various are the sources of deception upon this point, to some of which I shall now advert. I pass by the doctrine of Socinians, that Christ came into the world to assure mankind of the certainty of a future state

of rewards and punishments, and to set them an example of virtue, by the imitation of which they should seek the favour of God and eternal life. I notice two more popular errors upon this subject:—

First, That Christ died to deliver us from the guilt of original sin, and to set us in the way of doing for ourselves. But even according to this scheme, who of the human race could hope to be justified? It would be found that every mouth must be stopped, and all the world be pronounced guilty before God. We must therefore look to a more popular and prevailing creed, which is—

Secondly, That Christ by his death has procured for us a relaxation of the rigour of the law, and of the terms of acceptance with God; so that now perfect obedience is not demanded as the condition of life; but obedience, sincere, though imperfect, is accepted in room of it. In other words, as we cannot render perfect obedience, Christ died for the purpose of procuring such a reduction in the terms and requirements of the law, as that we may have righteousness by it. He died to mitigate the requirements of the law, so that we might be accepted before God on the ground of our own obedience. But it might occur to any man to ask why, if the law of God was originally right, should it be susceptible of a change? If it was originally right, a change in the law could only be from right to wrong. If it was holy, and just, and good, how could it possibly undergo any alteration? How could its authority be lowered to suit the disinclination of man to obey it? Then, it may be asked, how far does the relaxation reach in order that righteousness may come by it? Sincere but imperfect obedience is language so vague and

undefined, that it has no meaning. The law of God, we know, is spiritual. It reaches to the heart, and requires a certain state of the heart which we all naturally want,—supreme love to God. The natural mind is enmity against God: it is not subject to the law of God, neither indeed can be. Under the influence of this state of mind everything which is done by man is unholy.

Hence the necessity of that change of heart which our Lord described as essential to our entrance into heaven. The nature of this change God describes in the promise in which he says—"I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you: a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." We must have our hearts changed, and be made new creatures in Christ Jesus, before we can do anything to please God. With this conviction, how can we presumptuously attempt to work out a righteousness of our own—a righteousness which will meet the approbation of Him in whose sight the heavens are not clean?

Is it alleged, that though our own obedience is imperfect, God will accept of it through the grace and mediation of his Son; that is, he will receive us on the ground of a righteousness made up of works and grace. But does not Scripture affirm that we cannot be justified by a combination of these two? "If it be by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more of grace, otherwise work is no work." "I do not frus-

trate the grace of God; for if righteousness come by the law, then Christ is dead in vain. If there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." In order that a law may give life, it must be perfectly obeyed. The transgression of it in one instance shuts out from the possibility of obtaining justification on the ground of full obedience. We have broken the law which saith, "Cursed is every one that continueth not in all things written in the book of the law to do them." We are therefore excluded from the hope of obtaining righteousness and life from the law.

Besides, you must see the impossibility of salvation by a combination of works and grace, by considering the dishonour which would be hereby done to Christ, and to the character and moral government of God. If the use of Christ's redeeming work be merely to supplement your own merits, to supply your deficiencies, to eke out your righteousness, you do not glorify him as your only Saviour—rather he helps you to glorify yourselves. How contrary is this to the teaching of that blessed book that tells us there is salvation in no other, and that there is no other name under heaven given among men whereby we must be saved; that Christ is the end of the law for righteousness to every one that believeth; that he was made sin for us though he knew no sin, that we might be made the righteousness of God in him! How contrary are all such notions to the representations of the Bible of the efficacy of Christ's redeeming work—that apart from him we can do

nothing—that we require such a Saviour as he is, almighty and infinitely compassionate, able to save to the uttermost all those who come unto God by him!

Thus, the awakened and anxious inquirer is convinced, that as he has no righteousness in himself, he cannot obtain it by his personal obedience to the law. He finds that he is shut out from the hope, from the possibility, of being justified by works of law. He must, therefore, look for a perfect righteousness to another quarter.

3. This he finds in Christ alone. Like the Jews in the days of the Apostle, and like all men naturally, he was ignorant of God's righteousness, and going about to establish his own righteousness, he refused to submit to the righteousness of God. There was ignorance; there was misspent industry—an attempt to do what is impossible—an endeavour to establish his own righteousness, and consequently an opposition to the righteousness of God. He is now convinced that as a sinner he has come under the condemning power of the law; that he has been exposed to great danger; and that he has resisted the friendly monitor that pointed out to him the only source of safety—the Cross of the Lord Jesus Christ.

He has now come to the deep conviction that there is only one righteousness which man can appropriate, and this is the righteousness of the Lord Jesus Christ. He graciously undertook, as the Saviour of sinners, to work out a righteousness for them. And how has he done this? By placing himself under the law so that he might be capable of exalting it; by giving to it in difficult and trying circumstances the most perfect obe-

dience; and by bearing its penalty and expia
guilt of sin by the sacrifice of himself. He b
sins in his own body on the tree, that we bei
to sin might live unto righteousness. He has
transgression, made an end of sin, made reco
for iniquity, and brought in an everlasting right
This righteousness has the four following proper

1. The law and government of God are ful
tained and the sinner is humbled. Glory is
the perfections of God; and the honour of th
fections is rendered consistent with the salv
man. The law is vindicated and upheld in all it
rity; the Divine government is not only unimpea
exhibited as holy, just, and true. There is a
remedy provided for man's guilt; while, at t
time, the authority of the Great Ruler and Lav
inviolate. There is a righteousness fully comm
with every demand of supreme moral governm
furnishing the wondrous way in which the God
ness may once more meet unholy sinners in fr
and in love. Fallen man is restored, is saved,
any compromise of perfect righteousness, with
encroachment on the Divine law, without any
of the Divine character and government. Thi
righteousness which is in Christ Jesus,—the on
teousness in the universe that can avail sinful ma
a righteousness which is unto all, and upon all th
believe.

2. By means of this perfect righteousness a
forgiveness of all sins is obtained. The pardon
all sins, though they should be numerous as
upon the sea-shore;—though they should be hig

mountains,—though they should be red like crimson,—they shall be all taken away. For the blood of Jesus Christ cleanseth from all sin. Through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things. There is no condemnation to them that are in Christ Jesus. The remission of sins is full and complete: the discharge from all guilt is entire; the debt is all paid; and the penalty is for ever annulled. But this is not all: there is—

3. Through the imputation of the righteousness of Christ, a full justification obtained. The believer is not only pardoned, but accepted as righteous in God's sight. He is received into favour, invested with privilege, and raised to dignity and honour. He is exalted from the position of a rebel to the rank of a son, from the state of an exile from God, to a throne, to an eternal inheritance, to a glorious kingdom. He is constituted an heir of God and a joint heir with Christ Jesus. Who shall lay anything to his charge? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather, who is risen again, who is at the right hand of God making continual intercession for us. And,

4. By means of the righteousness of Christ, there is a present forgiveness, and a present justification obtained. The believer united to Christ is declared to be justified before God *now*,—to be fully pardoned and accepted *now*. It is not a benefit to be granted at some future period, or at the day of judgment. It is given now to him that believeth with the heart on the Lord Jesus Christ. And all who are thus united to the Saviour are addressed by the Apostle:—"Ye are washed, ye are justified, in the name of the Lord Jesus Christ, and by the Spirit of our

God." The righteousness of Christ is available *now* t obtain justification by it,—to obtain a full and compr hensive remission of all sins;—to obtain peace and fello ship with God, the assurance of his unchanging love, a the earnest of a glorious inheritance.

The man whose eyes are opened to see this, and wh heart is awakened to desire it, eagerly and grateful accepts of this great and gratuitous blessing. "Surel shall one say, in the Lord have I righteousness." embrace this righteousness as mine. I receive Christ the Lord my righteousness, in whom I desire to be foun I renounce my own righteousnesses, which are utter polluted, and I cleave to the perfect robe of the R deemer's righteousness. This is all my salvation and a my desire. He not only admits its glory and perfectio but he appropriates it for his personal justification befo God.

4. He also appropriates the strength of Christ. E lays hold of the righteousness of the Saviour first, an then the strength of Christ is appropriated. He mu accept first of the only method of obtaining pardon an peace with God, and then he is to take the blessings th are provided for him. The burden must be taken off th pilgrim before he can get strength to run in the way the commandments. He must have his fetters remove before he can have freedom of action in the service God. It was not till the prodigal returned with pen tence to his father, and was adorned with the best rob that he possessed the comfort and the joy of a wander restored to his home. It is only when the man who brought back to God, embraces the righteousness Christ, and says, Surely in the Lord have I righteousne

that he will feel deeply his need of appropriating the strength of the Lord Jesus.

The moment he becomes adorned with Christ's righteousness, a fountain of blessings is opened to him—blessings adapted to his circumstances and his wants. He feels that he is in himself without strength: and what does that salvation which he has embraced do for him? It has already brought the Great God and himself into union and fellowship: it has opened up to him the boundless riches of the Creator: it enriches him with his unsearchable riches: it fills him with all the fullness of God. He may now have the blessings he requires, the strength and the holiness he needs.

If you ask, where is the strength to come from, that is to make that poor, weak, helpless penitent, who clings to Christ, overcome all the evil in himself and in the world;—where is the strength to come from that is to carry him to heaven? I answer, from him from whom he has received a perfect righteousness. The man of boundless wealth is not more entitled to draw on the stores which are at his credit in the bank, than he is to draw on the everlasting strength of Him who is Mighty. There are fresh supplies of strength in store for him: when he is weak then is he strong. Through that mysterious channel of communication opened up between the Saviour and him, new strength is communicated continually, and as his day is, and his requirements are, so is his strength, always until he obtains the victor's crown, and is made more than a conqueror through him that loved him. "My grace is sufficient for thee; and my strength is made perfect in thy weakness."

Amid the various changes through which he passes on

his path to heaven, he feels his need of strength,—streng not to raise him above difficulties, but to enable him make his way through them, and overcome them. works, but it is God that worketh in him; he triump but it is the grace of God that accomplishes its purpo in him, and by him: he feels that as to duties and tri he is as helpless as he is sinful, that he is as destitute strength as he is of righteousness; but he can look up that Almighty Redeemer whose power and compass never fail. There is strength in reserve for him for the duties and the trials that yet await him: everlast strength to bear him up amid all his struggles and rows; and strength equal to his day whatever his may be. Let the believer multiply as he may the n ber of difficulties that may now or hereafter encomp his path;—the scenes of trial and of distress which ar his future;—and the terrors of that last enemy which has to encounter at the end of his journey;—he has omnipotent God as his strength, and underneath him the everlasting arms. He has strength in store not o commensurate to his wants and circumstances, but co mensurate with the glorious power of him who gives i

And, now, believer, do you wish me to speak to you things to come, to tell you of what shall hereafter be you? Do you wish to know what your future days will and whether the road will be rough or otherwise on wh you are to travel? Suppose that I were to tell you, that road will be rough, that the weather will be stormy, t the waves and billows of affliction will go over you have at the same time to assure you, that united Christ, you shall have strength equal to your requi ments. I cannot tell what the end shall be of the wicl

and ungodly in regard to this life: their course may be prosperous or adverse: but as to you who are Christ's, I can assure you of the final result of your sufferings, trials, and conflicts: they will terminate in your eternal salvation. You may say on every future day, humbly but confidently, I am safe; for in the Lord have I righteousness and strength. You may say when entering the valley of the shadow of death, I will fear no evil: I am safe in the Lord; for in him have I righteousness and strength.

Happy are all they who are in this blessed condition; happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God! He is a help that can never fail you: how can it? for he is omnipotent, and able to do exceeding abundantly above all we can ask or think;—who can save to the uttermost;—and who can never disappoint you. In trusting to his strength, you have underneath your trust for its stay and support, God's infinite love, God's almighty power, God's truth and faithfulness, a Saviour's life, and a Saviour's death, and a Saviour's righteousness, invested with which you are complete. In his righteousness and strength you can go through death, stand up in the judgment, and be happy in eternity. You rely, not on a reed that may be shaken and broken, but on an ever enduring fullness, on Him who is the Rock of ages, on the God to whose love no bounds can be set, and who in his all sufficiency has made himself over to you in Christ for ever and ever.

SERMON IV.

THE MARRIAGE SUPPER OF THE LAMB.

REVELATION XIX. 7-9.

"*Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.*"

THIS sublime passage is generally understood to apply to the millennium, when the earth shall be full of the knowledge of the Lord as the waters cover the deep; when the church purified shall appear glorious as the sun and lovely as the moon, and when righteousness and peace and joy shall universally prevail. But I conceive that this scene will only be fully realized in heaven, when the redeemed, clothed in the white robes of the Redeemer's righteousness, shall rejoice evermore in the presence of God and of the Lamb.

There is an allusion in the text to a tender and endearing relation; and the figure borrowed from this relation is employed to set forth the deep interest which

the Saviour takes in his redeemed people, and the joy with which they shall be gathered together at the consummation of all things. Then shall take place the scene described in the passage before us, when all who are Christ's shall be welcomed by him to the realms of bliss—to the kingdom prepared for them before the foundation of the world.

There are two things in the text to which we shall direct our attention:—I. The parties concerned—these are the Lamb, or the Bridegroom and the Bride; II. The banquet provided—the marriage supper of the Lamb—the persons invited to it, and the blessedness connected with it.

I. The parties concerned: these are the Lamb, or the Bridegroom and the Bride. The name by which he is here presented to our view, reminds us of the atoning sacrifice by which he has taken away sin,—reminds us of his character as the Saviour of the lost. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

1. Let us notice the nature of the union between Christ and his people which is suggested by the figure in the text. It is a union most intimate and enduring, founded in infinite love, and in a sacrifice of infinite value. What was the natural condition of those who are thus united to Christ? They were enslaved and in captivity, under the dominion of sin and Satan, and exposed to the penalties of a broken law. They were aliens from God, exiles from his gracious presence, and

under the weight of his displeasure: but, notwithstand the Son of God took their nature upon him, n himself answerable for all their liabilities, and loved t so that he gave himself for their redemption. redeemed them to God by his blood: he gave hin as a ransom for them.

He has united by his word and by his Spirit one of this great multitude to himself by a tie, the endearing and the most ennobling. They have taught to see their need of him, to flee to him as t only refuge, and to cleave to him as all their salva and all their desire. He has taken them into a rela ship that is ennobling, enriching, and indissoluble relationship so close and endearing, that all the re blances which are presented by the present stat things cannot show it forth. What is it to be unite the Son of God? What is it to be taken into a rela ship to him so close and tender, that the nearest dearest relationship on earth furnishes an inadeq resemblance? Hear his own declaration, "I will bet thee unto me for ever: yea, I will betroth thee me in righteousness, and in judgment, and in lo kindnesses, and in mercies: I will even betroth unto me in faithfulness, and thou shalt know the I Fear not: for thou shalt not be ashamed: neithe thou confounded, for thou shalt not be put to shame: thy Maker is thine husband: the Lord of hosts is name: and thy Redeemer the Holy One of Israel: God of the whole earth shall he be called."

2. This union has been formed by the manifest and the continued exercise of the greatest love. T are many marvellous things connected with the g

plan of redeeming mercy, but the love of Christ is the greatest marvel of all. He loved sinners and resolved to redeem them, when there was no loveliness in them. He loved them with an everlasting love, and therefore with loving-kindness he draws them. It was this great love that moved him to take our nature upon him, to assume the form of a servant, to become a man of sorrows and acquainted with grief, to substitute himself in our room, and to die that we might live through him. What else but rich grace, but boundless love, could move him to unite himself to sinners, and to unite them to him, with all their wants and poverty, and debts, and misery, and raise them from the dust of thraldom, and cause them to sit in heavenly places with himself? What but love could have moved him to send the invitation to them, and to command his servants to go to them, and declare his great kindness, and to exhort and entreat them to come in that his house might be filled? It was he himself who made the call effectual, who made them willing in the day of his power, who constrained them to follow him in spite of the smiles and the frowns of the world.

You who are Christ's are united to him in the bonds of a covenant that shall never be dissolved. In that covenant he engages to enrich and adorn you, and bestow on you the most precious blessings. Your union to him secures for you the co-operation of all events for the promotion of your good. You are arrayed in that linen which is the righteousness of saints. This is your bridal dress. You are naturally unfit for heaven; you have neither a title to it nor meetness for it; and before you can be admitted there, you must have both. What

fitness has a miserable beggar, all in rags, to sit at the table of the Sovereign? What fitness has a sinner to be admitted into the presence of a holy God? But he, believers, who has united you to himself, has clothed you with the robe of his righteousness, and with the garments of salvation; and in this fine linen, clean and white, you are adorned. You are accepted in the beloved, and are the righteousness of God in him.

There is also personal holiness and meetness for the marriage supper of the Lamb. The wedding dress has been provided by God our Saviour; and all who through the renewing of the Holy Spirit consent to put it on, have a title to the feast. There must also be in us a frame of heart by which we shall be prepared to sit down at the marriage supper of the Lamb. It is God that makes us ready by working in us, both to will and to do of his good pleasure,—by giving us a new heart and a new spirit;—a humble heart and a contrite spirit;—a heart that led David to pray, "Cast me not away from thy presence, and take not thy Holy Spirit from me,"—a heart that led the publican to smite upon his breast, and sue for pardoning mercy,—a heart that led Paul to count all things but loss for the excellency of the knowledge of Christ. All who sit down the marriage supper of the Lamb are made ready for it they are made personally holy,—holy in their affections and desires, and in their walk and conversation. If we want this, the want will form a barrier to our entrance into the kingdom of God. And how do we manifest that we possess this qualification? By our giving a decided preference in all things to the God of salvation, by our trusting in the righteousness of Christ alone for acceptance

by our desiring conformity to his will, and by our practising holiness in the fear of the Lord. Is this our character? Have we this meetness for sitting down at the marriage supper of the Lamb?

3. In consequence of the close and endearing union formed, there is a mutual communication from the one to the other—a communication of blessings. But all the blessings come from the one party, Christ. It is he who answers all the claims of law and justice against those who close with him in marriage covenant. He paid their debts when he gave himself a ransom for them. He has cancelled the bond that was against them and was contrary to them, and has taken it out of the way by nailing it to his cross. He supplies all their wants out of his own inexhaustible fullness. He heals all their diseases. He softens and sweetens their afflictions. He bears all their burdens, not merely in a way of sympathy and compassion, but in strengthening and succouring them, and putting his everlasting arms underneath them.

As for their enemies, he subdues them all. He has conquered them already. Sin and Satan, the world and death, are vanquished. His victories are theirs: they are made more than conquerors through him that loved them. Though you are now, believer, in the midst of the conflict, you have no ground to fear the final issue. You will come out of it unhurt, and you will triumph gloriously. In the meantime, he to whom you are united manages all your concerns. He continually sympathizes with you. He ever loves to intercede for you. He presents your prayers before the throne, perfumed with the odour of his own incense. When you need deliverance out of trouble and distress, he brings you relief. He

carries you through all your straits and difficulties: and sooner may a woman forget her sucking child, and not have compassion on the son of her womb, than he can forget you who are united to him. He is touched with the feeling of our infirmities; for he was in all points tried like as we are, yet without sin. "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee: for I am the Lord thy God, the Holy One of Israel, thy Saviour."

"Our Fellow-Suff'rer yet retains
A fellow-feeling of our pains;
And still remembers in the skies
His tears, his agonies, and cries.

"In every pang that rends the heart
The Man of Sorrows had a part;
He sympathizes with our grief,
And to the suff'rer sends relief."

II. The banquet provided—the marriage supper of the Lamb—the persons invited to it, and the blessedness connected with it. The marriage supper of the Lamb the jubilee of the redeemed from among mankind. This is the high festival of heaven,—the feast of good things which the Lord of hosts makes for all his chosen people. Who can venture fully to describe its nature, or show forth the unalloyed happiness of those who will partake in it? I shall only observe respecting it—

1. That it is a festival which was much desired and longed for. It is the glorious manifestation of the sons

of God, for which the earnest expectation of the creation now waiteth. This marriage supper has been represented under various figures in the Scripture. It is the completion of the prophetic declaration, "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow; of wines on the lees well refined. He will swallow up death in victory: and the Lord God will wipe away tears from off all faces." The idea of the marriage supper of the Lamb is intended to convey to us the precious truth, that the provision of mercy made for the sons and daughters of the Lord God Almighty is exceeding abundant, and has been procured by a price of infinite value. It is the gathering together of all the children of God to that great banquet made for them by the God of their salvation, who rejoices over them with joy, who rests in his love, and rejoices over them with singing. It is the Saviour seeing of the travail of his soul in all who sit down at his marriage supper, and is filled with joy unspeakable. It is the meeting together of the great multitude which no man could number, of all nations, and kindreds, and people, and tongues, to celebrate the riches of redeeming grace, and to have their espousal to Christ openly acknowledged. Here they had some views of the Saviour's glory; they saw him through a glass darkly, but then they shall see him face to face, with a view full and immediate. Here they had some communion of love and delight with him; but then they will enjoy his love in its fullness, and without interruption for ever. Each one will say, in celebrating the triumphs of redeeming love and mercy,—"I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me

with the garments of salvation, he hath covered me with a robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

The marriage supper of the Lamb will form the jubilee of the redeemed, and the joy and triumph will never terminate. It is the hour when the great Redeemer shall have finished his mighty plan, when all his people shall have been called from their graves, and shall have been brought to the kingdom he has prepared for them. It is an hour long looked for and greatly desired by the Saviour himself, "who sees the travail of his soul and is satisfied:"—by patriarchs and prophets who saw the day of Christ afar off and were glad:—by apostles and martyrs and the whole church of God, who united in the prayer, saying, "Come, Lord Jesus, come quickly." And do not you who know the grace of God in truth, long to see the Saviour as he is, to be with him in happiness and in glory for ever?

2. The parties who shall sit down at the marriage supper of the Lamb will have peculiar love and affection to each other. At that foreshadowing of this marriage feast which we have in the Lord's Supper, how great are the affections and desires of the humble followers of Christ drawn out towards the Saviour! How precious is he to their hearts, and how lovely in their eyes! "He is the chief among ten thousand, and altogether lovely." But alas! believers are obliged to retire from the table of the Lord and again to take a part in the business and troubles of the world; and though their love does not cease, its ardour may be damped by the cares and the turmoils of life. They feel as if they would say

"O that I had wings like a dove, for then would I flee away, and be at rest."

But those who have the privilege of sitting down at the marriage supper of the Lamb shall have all the rest and the enjoyment which they long for. They shall have immediate and uninterrupted fellowship with the Prince of life and the Lord of glory: they shall see him, and love him, and delight in him. We shall see him face to face, we shall converse with him as one converses with a beloved friend; and we shall say, with adoring wonder, love, and praise, This is He who laid down his ife for us, and who has redeemed us to God by his blood. t is to his humiliation unto the death, even the death of ıe cross, that we owe our position at this high festival: ıd with a warmth of love that the redeemed only can el, we shall celebrate his praises who has washed us om our sins in his own blood.

At this festival also we shall meet those whom, not ıving seen, we love. We shall commune with Isaiah ıd the prophets who spoke of the sufferings of Christ, d of the glory that should follow: and with Paul, who, ıile on earth, gloried only in the cross of the Lord sus Christ, and who now in heaven is present ever th the Lord. And shall we not meet some with hom we took sweet counsel while here, but who have ɔne before us into glory? Shall not our love be drawn ıt towards them, when we shall have fellowship together, ithout sin, or sorrow, or separation, in regions where here shall be no more death, neither sorrow nor crying, ıeither any more pain, the former things having passed ıway?

3. There will be fullness of joy at the marriage supper

of the Lamb. How can it be otherwise, when everythi that can give pain shall be absent, and when all that c give enjoyment shall be present? How can it be oth wise in his presence in which is fullness of joy, and whose right hand there are pleasures for evermore? is himself presiding at the feast whose gracious prese constitutes the happiness of heaven; who provides his people, and who leads them to fountains of liv water; who is their everlasting light and their unfad glory. If the meeting with beloved friends on ea from whom we have been long separated, gives us gr enjoyment, how much greater will be our joy to m with prophets, from whose ministry we have received much profit; and with apostles, from whom we have b taught the truth as it is in Jesus; and with martyrs, w have set us the noble example of counting all things loss for Christ; and with the whole redeemed, who different circumstances, and in different ages, took their cross, denied themselves, and followed the deemer? If there be joy on earth in meeting after absence with those who are unspeakably dear to us, w shall it be in heaven, when we shall sit down togetl at the marriage supper of the Lamb—when we sl meet, never more to part?

4. The society with which we shall then unite sl indeed be select. Every individual is chosen, and call and faithful. They have all from the beginning b chosen unto salvation through sanctification of the Sp and the belief of the truth. They have been cho before the foundation of the world, that they should holy and without blame before him in love. They h all been made new creatures in Christ Jesus—have b

washed and justified and sanctified, in the name of the Lord Jesus, and by the Spirit of our God. And when we meet, it shall be at a feast, where there shall be the feast provided, not by the greatest monarch on earth, but by the Lord of hosts—the feast provided to celebrate the marriage of the Lamb. The figure suggests the idea of unutterable abundance—unutterable, because eye hath not seen, nor ear heard, nor hath it entered into the heart of man, the things that the Lord has laid up in store for them that love him. We cannot, therefore, conceive the joy of this great gathering—all of them having bodies fashioned like unto Christ's glorious body—and surrounded by an innumerable company of angels, who rejoiced over one sinner that repented, and who now unite in the anthems of those who have washed their robes, and made them white in the blood of the Lamb.

Let us notice who the persons are who are invited to the marriage supper of the Lamb. They are said in the text to have been called, and to have made themselves ready.

1. They are called. The invitation of the Gospel is addressed to all to whom the word of salvation is sent. As all alike stand in need of it—as all alike require pardon and reconciliation with God, so all are alike offered a free and a full salvation. The invitation is expressed in terms large, generous, and universally comprehensive—so much so, that none is excluded. Whatever be his character, whatever be his sinfulness, whatever may be the aggravations of his sins, the promise assures him of a welcome: "Him that cometh to me I will in no wise cast out. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon

him. For whosoever shall call upon the name of th Lord shall be saved." "Come, for all things are no ready," is the gracious invitation addressed to all. "An yet there is room," is the encouraging announcement mad to all. "The Spirit and the Bride say, Come: and l him that heareth say, Come: and let him that is athir come: and whosoever will, let him take the water of li freely." There is here not only a call to come to th marriage supper of the Lamb, but an assurance of abun dance for all at the feast of good things which the Lor of hosts has provided for all people.

And how is this call entertained? Multitudes on whom it is urged refuse compliance. They coldly listen to i and wish to be excused on the ground of other engage ments. The word of salvation in which they are s deeply concerned is dismissed, and the consideration c the happiness of eternity is postponed for the trifles of moment. The whole heart is pre-occupied with th business, or the wealth, or the honours, or the pleasure of this passing scene, and the wellbeing of the soul, an the blessings of a great salvation, are discarded, ar neglected. No marvel that the patience of Him wh sends the invitation is at length exhausted, and that h gives utterance to the excluding declaration, "None o those men which were bidden shall taste of my supper."

He has determined that his house shall be filled, and therefore there are some who are made willing in the day of Divine power. They are moved by an influence from above to come to Christ. They are awakened to a true sense of their spiritual condition, and they feel that they are poor, and wretched, and blind, and naked: and they can scarcely believe that sinners such as they are, can b

welcome to the Gospel feast. They have long refused the Saviour and his love, and have given a deaf ear to his gracious offers, to his loving tenders of himself and of all the blessings of salvation. And will he yet receive us? Will he yet extend to us pardoning mercy and redeeming love? Yes; he will receive you and bless you; for he still stands at the door and knocks, and in accents of the tenderest compassion he says, "I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins; thy sins, though they are as scarlet, shall be white as snow, though they are red like crimson, they shall be as wool." Under a sense of their need and of their danger, they flee for refuge to the hope set before them: and surmounting every obstacle that stands between them and the Saviour, they cleave unto him with purpose of heart. They are encouraged to hope that He who made a rebel like Saul of Tarsus bow to the sceptre of the Redeemer, may receive them, and fulfil in them all the good pleasure of his goodness. Many as disobedient as he was have been made to hear the voice of the Son of God in the call of the Gospel, have been constrained by a power from above to take up the cross and follow the Saviour; and at the great gathering of the redeemed at the end of time, they will sit down at the marriage supper of the Lamb.

2. They are ready. How have they been made ready? The foolish virgins, the representatives of an unbelieving world, sunk in carnal security, and resting upon the forms of religion, were startled and surprised by the cry of the bridegroom's approach. Their lamps had gone out: their hope expired; and the time to prepare for the coming of the bridegroom, and going in with

him to the marriage was past. The door was shut, and their condition was fixed and unalterable. But a goodly company at that awful hour are found ready, clothed with the righteousness of Christ, beautified by the graces of the Holy Spirit, admitted into his gracious presence, and sit down with him in glory. They are clothed in white robes, and have palms in their hands: "they are before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

As to the blessedness of those who are called to the marriage supper of the Lamb, it must be great and peculiar; for there is a special commandment to record it.

They must be blessed and unspeakably happy, for they have all the assurance of God's love: they enjoy in all its fullness the blessedness of the man whose transgressions are forgiven, whose sin is covered, and to whom the Lord will impute no iniquity. Here, the believer is sometimes distressed with doubts and fears of the safety of his state; and fain would he come to the full assurance of his personal salvation. All who sit down at the marriage supper of the Lamb are in the possession of this full assurance. They know that their sins are forgiven and washed away; that they are owned as the children of God; that they cannot come into condemnation; that they are for ever safe; that the sun shall be no more

· light by day, neither for brightness shall the moon
light unto them: for the Lord is their everlasting
, and their God their glory.

hat a happy meeting, what a joyous festival, will
be! All the children of God assemble together, and
nited in the same festival of unbounded bliss. With
· nature perfected, with the body and the soul alike
l from the taint of corruption, with God for their
and glory, what heart can conceive their joy? The
is fashioned like unto the glorious body of Christ,
teous, incorruptible, spiritual, and immortal; and the
invigorated in all its powers, susceptible of high and
ling enjoyment, and raised to the fellowship of the
.t Master of the feast—how great must be their
edness! The place where this marriage supper is
) celebrated is the peculiar residence of God and of
Lamb. It is holy ground. There shall in no wise
r into it anything that defileth, neither whatsoever
:eth abomination or maketh a lie. Blessed indeed
they who are made ready by sovereign grace for
ring in through the gates into the celestial city.
r happiness is unalloyed—it is overflowing—it is
ed by him who dwells among his people beyond the
ibility of exhaustion. They have immediate fellow-
with the Redeemer and with the redeemed. We
it to be a moment of unspeakable blessedness on
h when the Saviour makes himself known to us in
her way than he does unto the world, and makes us
ıl with his salvation. But what shall it be when we
l see him as he is—when we shall be for ever with
Lord—when we shall mingle with the society of
)hets and apostles, and with all who are dear to us

who have passed into glory! What shall our happiness be when all the promises of God are fulfilled, when all evil shall be removed, and all good enjoyed, and when our interest in God our Saviour is secured for ever and ever! What shall be our blessedness when we can say This God is our God for ever and ever; this Saviour is our Saviour and Friend for ever; and this heaven is evermore our home! From this subject we learn—

1. How those who expect to sit down at the marriage supper of the Lamb should now conduct themselves. You are to follow the Lord fully, and cleave unto him with purpose of heart. He to whom you are indissolubly united, tells you that the world is deceitful and dangerous; that you are not to regard its smiles or its frowns but to run with patience the race set before you, looking unto Jesus; and to be followers of them who through faith and patience inherit the promises. Imitate the example of him who came out from the world, and counted all things but loss for Christ. Be jealous over yourselves with a godly jealousy, lest after having been espoused to Christ, your minds should be corrupted from the simplicity of the Gospel. Meditate much, and with prayerful and believing hearts, on the glorious place for your reception which your Saviour has provided. The redeemed are now going up through the wilderness on their march to Immanuel's land; but the sleeping world does not notice this company, nor listen to the voice that says, "Come away with me, Come away with me," and I will render double to you for all your sorrows and disappointments. Be ye ready when the Son of Man cometh, with your loins girded, and your lamps burning; and ye like unto those who wait for the coming of the

Lord. "Fear thou not; for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame: for thy Maker is thine husband; the Lord of Hosts is his name; thy Redeemer, the Holy One of Israel, the God of the whole earth shall he be called." We learn—

2. That none can partake of the marriage supper of the Lamb, but those who are here united to him. If you are to enjoy that future blessedness, you must now become one with him who is to preside over the jubilee of the redeemed, the great festival of eternity. You must, in reality, embrace the Lord Jesus Christ as your Saviour, and make him, and him alone, all your salvation, and all your desire. Become one with him in his cross as well as in his crown; in his suffering as well as in his glory. Be in reality what you are in profession, the disciples of the Lord Jesus, the sons and daughters of the Lord Almighty, and then you will assuredly partake in the unspeakable blessedness of those who are called unto the marriage supper of the Lamb. We learn—

3. How precious the Saviour is to all who know and love him. From every object of glory and happiness on which their hope may now rest, they revert to the glorified Redeemer,—whom having not seen they love. After carrying the soul through all the paradise of God, after unfolding to its enraptured view every prospect of beauty and loveliness over the length and breadth of that cloudless sunshine where the tabernacle of God is with men, Christian hope united with love conducts it to the Lamb that stands on Mount Zion, and closes the vision by pointing to the great multitudes redeemed out of every people, and kindred, and language, ascribing salvation to him

that sits upon the throne, and unto the Lamb for ev
While it raises the mind in which it dwells above t
dark and perishable world to a heaven of unuttera
blessedness, it never returns till it rests on his glo
who sits enthroned in high authority over all princip
ties and powers,—till it draws the affections of the he
closer to the Saviour, and excites warmer anticipation
the happiness to be enjoyed in being for ever with
Lord. As often as the believer meditates on the ha
ness of heaven, his thoughts must necessarily be le
Him, whose atonement procured it, and whose S
makes him meet for it;—to Him who has gone befor
prepare its mansions, and who will again return,
receive his people to himself, that where he is, t
they may be also. As if the happiness of heaven v
to flow entirely from his presence, he holds the n
prominent place in all the glowing descriptions which
given of it. It is in the blood of the Lamb that t
robes are washed and made white: it is the Lamb wh
in the midst of the throne who shall feed them, and l
them to fountains of living water: and it is at the n
riage supper of the Lamb they are to have fullnes
joy, and pleasures for evermore.

But that Saviour who is the object of adoration
praise in heaven is loved on earth by all who shall
enter heaven. To them all, Christ is precious.
name is to them the savour of life unto life,—it is as
ment poured forth. On this there is a harmony
feeling, an union of sentiment, an earnestness of a
tion, by which all the children of God are united in
bonds of a holy fellowship under their great and ador
head. In this spiritual community, in the hearts

whose members the Saviour is enthroned, and from whose love they cannot be separated, there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all, and in all.

SERMON V.

THE SON OF GOD ON THE CROSS.

MATTHEW XXVII. 40–43.

"And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

We have in the scene which is here presented to us a manifestation unexampled, of the goodness and severity of God: His goodness in so loving the world as to give up his beloved Son, and his justice in not sparing his own Son but delivering him up for us all. In his sufferings on the cross, the Saviour was reproached with his miracles, was derided by the rulers and the people of Israel for having saved others while he could not save himself. They treated with contempt the abundant proofs that had been given of his being the Messiah, and, in derision, called upon him, if he were indeed the King of

ael, to come down from the cross. Hardened in
elief, they reproached him for his confidence in God,
l they called upon God to deliver him, if he had any
ight in him, seeing he had called himself the Son of
l. In their impiety and blasphemy, they used the
y words which the prophet had put into the mouths of
murderers of the Messiah a thousand years before.
he twenty-second Psalm the Messiah is represented
aying, "All they that see me laugh me to scorn:
shoot out the lip, they shake the head, saying, He
ted on the Lord that he would deliver him: let him
ver him, seeing he delighted in him." Even the male-
rs who were crucified with him joined in the obloquy
insult, and upbraided Jesus with his claim to be the
iah, and the Son of God.

e scene is indeed unparalleled: the questions put by
ulers and people of Israel, and their daring impiety
blasphemy, show the true meaning, as understood by
, of the appellation, the Son of God:—their conduct
its resistance to the most abundant evidence:—igno-
of the Scriptures of the prophets: they made a
nd which it was not possible to grant: and they
fested the blindness of man to the glory of God's
of salvation.

The questions put by the rulers and people of Israel
the true meaning, as understood by them, of the
llation, the Son of God. They had received this
llation from the prophetic descriptions of the Mes-
and it appears to have been the current and autho-
mode of expression by which he was designated
g the period that intervened from the close of the
of the Old Testament till the opening of the New.

Hence the names given to Jesus in the Gospels are, "Christ the Son of God; This is my beloved Son in whom I am well pleased; Thou art the Christ, the Son of the living God."

But though this was the appellation by which the Messiah was often designated, we are not to understand this appellation, the Son of God, as synonymous with Christ or the Messiah. The appellation, Christ or Messiah, designates him as a person Divinely appointed and consecrated to the Mediatorial office: the appellation, the Son of God, is expressive of the Divine nature of which he is possessed, and of the relationship which he bears to the Father. If the title, the Son of God, had been used merely as an expression of the prophetic mission, or pre-eminent sanctity of the Messiah, on what ground could Jesus have been charged with blasphemy on account of his calling himself the Son of God? Blasphemy, according to the Jewish law, consisted in saying or doing anything by which the majesty of God is insulted, uttering reproaches against God, speaking impiously, arrogating or taking to one's self that which is the prerogative, and the peculiar property of God. Whosoever curseth his God, says the law of Moses, shall bear his sin; and whosoever blasphemeth the name of Jehovah shall surely be put to death. In taking this name to himself, Jesus was charged with blasphemy by Caiaphas and the Senate of the Jews: and they passed judgment of death. "The high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of the living God. Jesus said to him, Thou hast said it. Then the high priest rent his garments, saying, He hath blasphemed: what further need have we of witnesses.

Behold, ye have now heard his blasphemy. We have a law, and according to that law he ought to die, because he hath made himself the Son of God."

From this it is evident, that the crime imputed to Jesus was his arrogating to himself a Divine nature in claiming to be the Son of God. This was the meaning attached to the appellation by the highest authorities of the Jewish nation; and that the people understood it as conveying the same meaning, appears from the manner in which they used it in addressing our Lord: "If thou art the Son of God, come down from the cross." That this was the sense in which the term was used, and in which it was universally understood, is further evident from the confession of Peter, and from the comment of our Lord on that confession. "Jesus asked his disciples, saying, Whom do men say that I the Son of man am? and they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." From this it is manifest, that the appellation, the Son of God, is not of synonymous import with the term Messiah, but is expressive of such peculiar relationship to God as implies Divine nature;—the excellency and glory of which are to be perceived by the teaching of the Holy Spirit. The blessedness of Peter consisted, not in perceiving and in acknowledging the validity of the claims of Jesus as the Messiah;—an acknowledg-

ment which may be made, and which many have made without receiving any saving benefit. His blessedness consisted in beholding, through the teaching of the Holy Spirit, in Jesus Christ, the image of the invisible God—the brightness of his glory,—God over all and blessed for ever. Our Lord connects the profession of Peter as to the Divine nature of Christ, with the exercise of sovereign authority and power in the salvation of men: a province which belongs exclusively to God. "I will build my church: the gates of hell shall not prevail against it." Could Jesus have made this promise, and engage by his own power and authority to fulfil it, unless he were truly God?

It is true the appellation, Son of God, is applied to the resurrection of Christ. "We declare unto you," says the Apostle, "glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is written in the second Psalm, Thou art my Son, this day have I begotten thee." The obvious meaning of this application of the title, Son of God, is that Jesus by his resurrection was declared or pointed out to be truly the Son of God. At his baptism a voice was heard from heaven, saying, "This is my beloved Son in whom I am well pleased." The same communication was made at his ascension, when he was exalted to the right hand of the Majesty on high. Still further to show us that the expression, the Son of God, denotes Divine nature and dignity, and that Jesus is thus denominated, not on account of creation, as are angels, or of adoption, as are believers, but on a ground peculiar to himself, the Apostle asks, "Unto which of the angels

said he at any time, Thou art my Son, this day have I begotten thee: and again; I shall be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

Thus it appears that the appellation, the Son of God, denotes identity of nature with God, equality with him, and resemblance to him. It was thus understood by the people of Israel, who said, "If thou be the Son of God, come down from the cross." They referred not to his moral excellences and virtues as a man: but to his Divine dignity and greatness as God. They believed rightly, that as a Divine being all power was his—power to prevent, had he chosen, the possibility of his being nailed to the cross. And is not this the great truth which our Lord proclaimed when he said, "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again?" But though the people of Israel attached the correct meaning to the phrase, the Son of God, I have to observe from the terms in which they proposed the question—

II. That they resisted the clearest and the most abundant evidence. "They reviled him, wagging their heads, and saying in derision, If thou be the Son of God, come down from the cross. If he be the King of Israel, let him come down from the cross, and we will believe him."

This was not only denying his being the Son of God, denying it with the accompaniment of ridicule and sc Were there any circumstances which could furnish a p however slight, for such conduct? None. But was th not a seeming weakness at this very hour? If they l seen him a short while ago in the garden of Gethsema in agony there, and had heard his cries for delivera and had seen him bound and led away, would they have some ground to say, If this person could have sa himself, would he submit to this treatment? He may patient, he may be meek and submissive, but it is t power which he cannot resist, and under sufferings wh he cannot escape. But even this seeming ground excuse for their unbelief is removed: for he shows th at the moment that he submitted to his sufferings, t his submission was of his own free accord, by strik down to the earth the men who came to apprehend h And when he allows them to rise up again, he volunta places himself in their hands. In terms which show willingness to suffer, he checks the zeal of Peter for defence: "Put up thy sword into the sheath. The which my Father hath given me, shall I not drink i His whole conduct showed that he acted upon a p already formed, and that he had full power to exe it—that he was not surprised by the reproaches, in nities, and pains which he endured—that he was hurried into any one scene of misery without his poss ing power to prevent it; but that he knew from the ginning all that he had to suffer as the Saviour of sinn His conduct even in the hour of his seeming weak proclaimed him to be more than man, to be truly Son of God; that he was moved to be a voluntary

ferer from compassion to the sinful beings by whom he was rejected; and in all that he did, and in all that he endured, he was actuated by unparalleled and boundless love, the greatness of which can never be known.

I say, then, that the people of Israel resisted the clearest and the most abundant evidence. Had they not before their eyes the mighty signs and wonders by which God bore testimony to his own Son? Miracles proclaimed his entrance into the world—miracles overwhelming in number, constancy, and magnitude, surrounded him during his sojourn in it; and miracles striking and awful sealed his mission and his ministry at its close. And what was the effect on the mass of the people who witnessed them? Did they acknowledge that he who had wrought them was what he claimed to be, the Son of God? On the contrary, they showed their hardened unbelief by the taunts and reproaches which they uttered to the Saviour on the cross. They remained unconverted when all nature was announcing that there was in the midst of them the equal of Jehovah, the Creator and the Lord of the universe, the Mighty One to whom all their prophets bore witness, and whose goings forth have been from eternity.

And does not this teach us that no judgments, no terrors, no manifestations of power and wisdom, and no signs and wonders, will change the heart? We might see Lazarus recalled from the tomb, and remain unconverted still, unless the same Divine power that quickened Lazarus quickened our souls, and raised us up from the tomb of sin to the love and service of God. It is only the immediate operation of the Spirit of life in Christ Jesus that can make us free from that law of sin and

death by which we are held captive. It is not the p
or eloquence of man, no, nor the power and eloqu
of an angel, that can give you new hearts, new princi
new feelings, new affections, new desires and habits,
create you new creatures. That can only be don
Him who subdues all things unto himself by the wor
of his mighty power.

III. The rulers and people of Israel show ignoran
the scriptures of their own prophets. Instructed by t
prophets, they had expected the Messiah at the time
he came; but with their earthly notions, they lo
for him at the head of victorious armies—a mighty p
to whose dominion kings and nations would submit. T
had overlooked or disregarded the prediction which
foretold, "The Lord whom ye seek shall suddenly c
to his temple." But in a character which they did
anticipate, he came into the temple. "Thus saith
Lord of hosts, yet once, it is a little while, and I
shake the heavens, and the earth, and the sea, and
dry land, and I will shake all nations; and the Desir
all nations shall come, and I will fill this house with gl
saith the Lord of hosts." At the end of the little w
or five hundred years, Messiah appeared, when the
vens and the earth were shaken, all Jewish institut
were swept away once and for ever, and a new orde
things established in the church. The temple it
which Christ honoured by his presence, has been
stroyed, never again to be restored. That temple
indeed glorious, containing, as it did, the holy fire on
of its altars, kindled at first from heaven, and never
tinguished,—the ark with the tables of the law ir
written by the hand of God,—the bright cloud shi

over the mercy seat, the symbol of Jehovah's presence. The Lord himself had visibly filled that temple with his glorious presence. When this building was overthrown, it is not wonderful that the people should have felt that the glory was departed. But God assured them by his prophets that the glory of the latter house, of the second temple, should be greater than of the former, for the Desire of all nations, the Messiah, would come, and fill it with his glory.

Here was a clear announcement of the Saviour's coming,—of his coming into his temple,—and rendering that building glorious by his presence. And when was this prophecy fulfilled but when the Man of Sorrows entered into it—when He who is God manifest in the flesh—who was the long waited for consolation of Israel, entered into it? He whose glory lightens the heavenly temple honoured this sacred edifice with his presence. The prophecy was literally fulfilled; but the people of Israel with their rulers derided. The Redeemer came to his temple; but he was despised and rejected of men. The promise of his advent was fulfilled; but they showed their ignorance and hardened unbelief in crucifying the Lord of glory.

They still further showed their ignorance of the scriptures of the prophets by their reproaching the Saviour on account of his sufferings. "They reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three day, save thyself. If thou be the Son of God, come down from the cross." If they had read and considered the scriptures of the prophets, could they have been guilty of this mockery? Had not David foretold that Messiah would be a reproach of men, and despised of the people? Had he not repre-

sented him as saying, "All they that see me laugh r to scorn: they shoot out the lip, they shake the hea saying, He trusted in the Lord that he would deliv him: let him deliver him seeing he delighted in hi The assembly of the wicked have inclosed me; th pierced my hands and my feet. They part my garmer among them, and cast lots upon my vesture." How cou they have overlooked, without the most culpable blin ness and inveterate prejudice, the minute description the sufferings and humiliation of the Messiah given l Isaiah? In that description, so full and well know he is represented as despised and rejected of men, man of sorrows and acquainted with grief; as stricke smitten of God, and afflicted; as wounded for our tran gressions, and bruised for our iniquities; as oppresse and afflicted; brought as a lamb to the slaughter, ar as a sheep before her shearers is dumb, so he opene not his mouth; as cut off out of the land of the livin and stricken for the transgressions of the people.

Daniel, at a period still later, in language not le clear, foretold the same truths: "After threescore a two weeks shall Messiah be cut off, but not for himse to finish the transgression, and to make an end of si and to make reconciliation for iniquity, and to bring everlasting righteousness." With these and other disti annunciations of the humiliation and sufferings of promised Redeemer, how great was the blindness of Jewish people in making his sufferings the ground reproach, and a plea for their unbelief! It was, inde through ignorance they did it, as did also their rule "But those things which God before had showed by t mouth of all his prophets, that Christ should suffer,

hath so fulfilled." Their ignorance was culpable—their guilt was great; but God fulfilled his own purpose of redeeming mercy. O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out!

IV. The Jews, in asking the Saviour to deliver himself from the death of the cross, made a demand which it was not possible to grant: "He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him." The test which they required contradicted the great object of the Saviour's mission. The fact that he had saved others, and that he saves all who come to him, rendered it impossible for him to save himself from suffering for their sins, the just for the unjust, that he might bring them unto God. Prophets had described him as a Saviour—as mighty to save; He was to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: He was to save his people from their sins: He was to be the source, and the only medium of salvation. On the supposition that the salvation was to be obtained for man by the atoning sacrifice and death of the Son of God, how was it possible for the Saviour to save himself?

The appointment and plan of the Father rendered this impossible. How could the plan of redeeming love and mercy, the counsel of peace between the Father and the Son, be accomplished, if he who was to make the atonement refused the sacrifice? The offerer must have been willing, otherwise the sacrifice would have been of no avail. And accordingly, in the language of prophecy, the Messiah is represented as saying, "Lo,

I come; in the volume of the book it is written of ı
I delight to do thy will, O my God; yea, thy law
within my heart." Our Lord declared, "Therefore d
my Father love me, because I lay down my life. No n
taketh it from me, but I lay it down of myself." "T
Son of man came, not to be ministered unto, but
minister, and to give his life a ransom for many." T
object of the Messiah's mission was to save his peo
from their sins, by becoming a merciful and faitl
high priest to make reconciliation for the sins of
people. He was to take the sins of all his people u
himself; to bear them in his own body, and to expi
them with his own blood: and to do that for them wh
they were utterly unable to do for themselves. He
to carry forward and fulfil his purpose in the face
great difficulties, and not to fail nor be discouraged
that salvation which was the object of his mission
attained. And hence the necessity of the Saviour's s
fering and death.

This necessity also arose from the claims of the Div
character and government. His death was not o
expedient as an expressive manifestation of the evil
sin, but it was so necessary that no substitute could
found for it. "It became him, for whom are all thi
and by whom are all things, in bringing many sons
glory, to make the Captain of their salvation per
through sufferings." This method of salvation bec
the holiness, the rectitude, and the majesty of God.
value of the atonement prescribed was commensu
with the demands of the Divine character and gov
ment; and just because it was infinitely valuable, it
suitable and necessary. It was not possible that by

blood of bulls and of goats, the glorious purity of the Divine character would be displayed, or the exceeding evil and demerit of sin shown forth. These could only be fully manifested by a sacrifice of infinite value—the sacrifice which the Son of God presented when he offered up himself without spot unto God. Nor could the broken law be magnified and made honourable in any other way. Man could not render the obedience which it required, nor bear the penalty of transgression. This could only be done by him who became the end of the law for righteousness to every one that believeth: who placed himself in the room of the sinner by suffering for his sins, the just for the unjust. And, finally, the truth of God required this sacrifice of transcendent value. He had declared, that the soul that sinneth, it shall die. Death was the penalty of transgression. This penalty must have been borne, either by sinful man himself, or by a surety accepted in his room. For, without the shedding of blood, there is no remission. But Christ undertook to do in our stead all that the truth of God required, all that was necessary to repair the wrong that had been done to the Divine government, all that was due to the character and the glory of God.

How was it possible, therefore, that Jesus could save himself from suffering and death? He had engaged to pay the debt, and to cancel the bond that was against us, and was contrary to us, and how could this engagement have been fulfilled if he had not humbled himself, and become obedient unto death, even the death of the cross? It was their dullness in apprehending this truth and in perceiving this necessity, that brought upon the disciples the reproval of our Lord, when he said, "O

fools, and slow of heart, to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?"

V. The rulers and people of Israel showed the blindness which is natural to man in regard to God's method of salvation; blindness as natural to us as it was to them. They cavilled at the evidence which had been given in proof of the claims of Jesus, and they demanded a sign from heaven—just as many still say, that if they got this or that kind of evidence, they would be satisfied, they would believe. But, as in the case of the Jews, the real cause of opposition to Jesus was not the nature of the evidence, but their alienation of heart from his appearance, condition, character, doctrine, and work. So, the reason why many continue to refuse receiving and owning the Saviour, is their love of what is sinful and worldly; their love to the wealth, the pleasure, and the power of this life: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." If the Messiah had appeared with princely splendour, with all the pomp and circumstance of a worldly religion, with honours for the ambitious, and riches for the covetous, the Jews would have received him; but what was there attractive for them; what is there attractive for man, whether Jew or Gentile, in the condition in which the Saviour appeared, in his life, or in his death, in his humiliation, or in his cross? The character of God, as manifested in such a mode, by means so opposed to the predominant feelings and wishes of man, is distasteful, is utterly disliked; and man turns away from it with an aversion which he wishes to excuse

by alleging something defective in the Christian evidence.

There is, besides, a positive repugnance to God's method of salvation by Jesus Christ and him crucified. This is a principle common to all mankind, which has operated in all generations and in every place. The Gospel plan of salvation, which was a stumbling block to the Jews and foolishness to the Gentiles, is humbling to the pride and self-sufficiency of man,—as it assumes his depravity, guilt, and condemnation—unable to deliver himself, without any ground of hope, or right of access to God—an alien and an enemy, having no means of recovery from sin, or of safety from its consequences. The salvation provided through an atoning sacrifice is all of grace—grace reigning through righteousness unto eternal life, by Jesus Christ our Lord. You cannot but be conscious that this representation of your character is mortifying—showing you, as it does, your entire weakness and unworthiness, and that your salvation, if you are to be saved, must proceed from grace abounding where sin abounded. You have sinned, and therefore the possibility of being justified on the ground of your own obedience is for ever excluded, and the attempt to make out a claim for heaven on this foundation is only a manifestation of pride and rebellion. It shows an aversion to God's righteousness, and a proud persistence in the endeavour to establish a righteousness of your own.

The cross of Christ is offensive, because it mortifies the love of distinction which is natural to all men. It reduces all to one great class, and regards them all as belonging to this class—sinners. The Gospel addresses you not as

high or low, rich or poor, learned or ignorant, bond free, but as sinners; and as sinners only it invites y offers to provide for your necessities, and to bestow you a great salvation. "There is no difference; for have sinned, and come short of the glory of God: be justified freely by his grace through the redemption t is in Christ Jesus." All, whatever may be their rank distinction among men, however exalted in honour : in power, must lay aside all their distinctions, and cc to God as sinners supplicating mercy through Je Christ. As sinners only can you be received—as sinn poor, and miserable, and wretched, and blind, and nak The cross levels all distinctions, and loudly proclai that unless you receive the Gospel as a sinner, you not receive it at all,—that unless you receive salvat convinced of your sin, and guilt, and condemnation, th is no salvation for you. The cross is a demonstration t death is the wages of sin, that as a sinner you have curred that penalty, that you deserve nothing at hand of God but the infliction of that penalty, and t in order to be saved you must come as a sinner, plead for mercy through the atoning blood of the La There is salvation full, free, and Divinely suited to y character and wants; but in order to obtain it, you n receive it as sinners—you must receive it as it is— must receive it as totally unmerited on your part, as gift of God through Jesus Christ our Lord. When are brought to this state of feeling and conviction, will heartily adopt the words of the Apostle, "This : faithful saying, and worthy of all acceptation, that Je Christ came into the world to save sinners."

SERMON VI.

THE SACRIFICE OF CHRIST WELL PLEASING TO GOD.

EPHESIANS V. 2.

"*Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.*"

THAT Christ appeared in the character of a substitute for sinners, and not merely as an example, teacher, or martyr, is the doctrine of prophets and apostles; and to deny it, is to contradict their testimony and to refuse submission to their authority. This doctrine, as has been observed, is so closely intermingled with all the statements of truth and inculcations of duty throughout the Holy Scriptures, that the endeavour to exclude it from Revelation is as hopeless an attempt as to separate colour from the rainbow, or extension from matter. The Atonement is the grand centre of the system of Divine truth, the medium of its influences, the fountain of its motives, and the sure foundation of the hopes of fallen man. "Christ loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour."

The propositions which we are required to illustrate are—I. That Christ loved us; II. That as the effect

of his love, he gave himself for us, an offering and a s rifice to God; III. That this sacrifice was well pleas to God, and consequently infinitely valuable.

I. Christ loved us. This is the great and characteri fact of the Gospel. It has been the prime moving ca of salvation. It gave rise to the work and to the ble ings of redemption. "For God so loved the world t he gave his only-begotten Son, that whosoever believ in him should not perish, but have everlasting lif There is no attempt in Scripture to describe the dim sions of the love of God in Christ Jesus; but it is th mentioned as having four peculiar marks.

First, It is greater than any man has ever sho "Greater love hath no man than this, that a man l down his life for his friends:" this is the greatest lo that one man can show to another; but this manifestati of friendship has rarely, if ever, been shown. Scarc for a righteous man will one die; a man distinguished his uprightness and integrity, scarcely for him would a one lay down his life: yet peradventure for a good m some would even dare to die. But even this case is p blematical. There is not even more than one doubt example of such a case as this. But the benevolence t has not been found in the mind of man has been found the bosom of God: for he has "commended his l towards us, in that, while we were yet sinners, Ch died for us." And hence—

Secondly, The greatness of his love is shown by greatness of the sacrifice which he made. "Hereby p ceive we the love of God, because he laid down his for us." As love was the moving cause of our salvati so is it by his actions and by his sufferings that

greatness of his love has been shown. It was manifested by the bestowment of a gift of transcendent value. "God spared not his own Son, but delivered him up for us all." The depth, the tenderness, and the intenseness of the love of God, may be estimated by his giving up his beloved Son to be reviled and rejected of men, a man of sorrows, and acquainted with grief, and enduring all the suffering requisite to make an atonement for sin. The love of Christ may be estimated by his coming down from the heavenly glory, assuming the form of a servant, and the nature of man, and becoming obedient unto death, even the death of the cross.

Thirdly, The love of Christ is distinguished by this, that it surpasseth knowledge. We may know it, for it is the great spring of human redemption: but we can never fully comprehend it. How can we, when the intense sufferings which it moved the Son of God to endure on our account, and which are the expression of his love, are beyond our comprehension? How can we, when we know that the agonies which afflicted his soul were such as bathed his body in blood, and caused him to give utterance to the most bitter exclamations of astonishment and pain? We know not, and we never can fully know, what he experienced under the hiding of his Father's countenance, when he suffered the curse of the law, when he saw and felt the malignant nature of sin, and its opposition to holiness and happiness. It was bitter anguish to one who was holy, harmless, and undefiled, to be treated as a transgressor,—to be made a spectacle to the world, and to angels, and men,—and to endure all the shame and the ignominy of the death of the cross: but far greater and deeper were the sorrows of

his holy soul, occasioned by such a view of the dishonour done to God and to his government, of the enormity and loathsomeness of sin, and the sufferings deemed adequate by infinite justice as a sacrifice for it. How can we ever comprehend, then, the love that moved him to stoop so low that he could not stoop lower, to submit to sorrow unparalleled and inconceivable, and to humble himself to do and to suffer all that was requisite for the salvation of a lost world? No: the amazing love of Christ, in its height and depth, and breadth and length, —the love of Christ that has made us its objects, and rescues us from sin and alienation, and raises us to an inconceivable extent of glory and blessedness;—it is unspeakably great, and will for ever surpass our knowledge. What, then, is the debt of love and gratitude which we owe?

> Were the whole realm of nature mine,
> That were a present far too small:
> Love so amazing, so divine,
> Demands my soul, my life, my all.

Fourthly, and finally, The love of Christ is unchangeable. Though all creatures in the universe were to try to change the love of Christ; though life and death, angels, principalities, and powers, things present and things to come, height and depth, things above and things below, were to combine for this purpose, the combination would be of no avail. The sun, and moon, and stars, nature and all its elements shall fail, but the love of Christ to his own, is real, undying, unchangeable love; and, therefore, believers may humbly ask, Who shall turn away Christ's love from us? Who shall separate us from his love? No: his love is like himself, the same

yesterday, to-day, and for ever. "The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

II. As the effect of the love of Christ, he gave himself for us an offering and a sacrifice to God. Here we come to the consideration of substitutionary sufferings,—sufferings endured on the part of a substitute by whom they are not deserved, on behalf, and in order to the deliverance from them, of those by whom they are deserved. The substitute who endured them deserved them not, for he knew no sin, in order that we sinners who did deserve might be saved from the endurance of them. What, then, is included in the doctrine of substitution,—in the substitution of Christ in our room? What was it that he substituted? It was Himself. And for whom did this substitution take place? It was for us.

1. What is included in Christ's substitution in our room? According to the definition just given, he, the just One, suffered, that we the unjust who deserved to suffer, might escape. He suffered for us and in our room, that we the guilty might be delivered. He hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. One person may, and often does suffer, in consequence of the sin of another: he may entail by his actions sufferings on his family and connections: but neither he nor they are substitutes the one for the other. Though a family suffer in consequence of the fault or demerit of one of its members, they do not suffer in his room and for his benefit. Their sufferings are not substitutionary, and they are not the means of saving him from the consequences of his misconduct. But Christ

died for, and in room of, the ungodly. He was made for us who knew no sin, that we might be made the rig teousness of God in him. He presented himself a pro tiatory sacrifice to God for us.

What does this imply? It implies that the relation which we stood to God, as transgressors of his law, a the relation in which God stood to us as our Mo Governor and Judge, required such a sacrifice in order our deliverance. How sad and sinful was our positi towards a holy and righteous God? We were aposta and guilty, alienated and condemned, the children of d obedience and doomed to death. We were sinners: a what are the terms in which the righteous Lord w loveth righteousness is represented as regarding the tra gressors of his law? "God is angry with the wick every day." "Thou hatest all the workers of iniquity "Who can stand before his indignation; who can abide the fierceness of his anger?" "The wrath of God revealed from heaven against all ungodliness and unrig teousness of men." "Our God is a consuming fire These awful expressions must have a meaning; and whi we admit that the Divine Mind is free from agitati passion, the terms in question clearly teach, that in G there is a settled purpose, a fixed principle, that und his government sin shall not go unpunished. From th it is obvious, that his nature requires him to punish si and that its punishment therefore is necessary. Th righteous Lord cannot pardon it without such an ad quate satisfaction as will vindicate the claims of his mor government. In this way only can he be a just God a a Saviour. In this way only can sinners escape the fea ful consequences of their transgression.

Various theories, no doubt, have been proposed with the view of rendering the pardon of sin, and the escape of the sinner, possible without an atonement. It has been alleged that the law which demands perfect and perpetual obedience has been relaxed so as to suit human frailty. But in refutation of this notion I need only say that a law that required at the beginning only what is reasonable and right, can require nothing less at any subsequent period, and therefore cannot admit of a change. If relaxed at all, it must, in order to attain the object in view, vary in its relaxation so as to meet the case of each individual. It cannot be: it were a contradiction of the character and government of God. For ever is his word settled in heaven: and his faithfulness is unto all generations. If the laws of the material world are fixed and stable, how can we imagine that the laws of the moral system will be variable? It has also been supposed that repentance and amendment are sufficient to procure the pardon of sin without an atonement. While it is admitted that true repentance is inseparably connected with the pardon of sin, it is obvious that it cannot be the meritorious ground or procuring cause; inasmuch as it makes no compensation to the claims of justice, and leaves the sinner, however deep his penitence, under the guilt of sin, and liable to the penalty of the law. Besides, nothing can be more untrue than the tenet, that a man can repent of himself, without being led to do so and enabled to do so, by the Holy Spirit. "Repentance and renovation are not sacrifices which we give to God as the price of our justification, but gifts which God bestows upon us, and which God only can bestow, in consequence of our being freely justified. That man has surely little reason to lay

claim to the appellation of rational, who goes so dire in the face of common sense and of all experience, a teach the sinner that he is capable of repenting, and t repentance will purchase his pardon; a tenet wh whether it be more deplorably absurd, or more fearf fatal, I shall not take upon me to determine."*

In expressing his love towards us, it was necessary t the blessed God should express at the same time his fi and immutable abhorrence of sin. This he has done his not sparing his own Son, but delivering him up fo all: and the Son of God willingly placed himself in room, endured the wrath of God, and by his propitiat sufferings and death made an atonement. "He bore sins, and carried our sorrows. He was wounded for transgressions and bruised for our iniquities: the ch tisement of our peace was upon him, and by his stripes are healed. All we like sheep had gone astray; we l turned every one to his own way, and the Lord laid him the iniquity of us all."† And this atoning sacri was required, and was absolutely necessary. "Ou not Christ to have suffered these things, and to enter i his glory? It became him for whom are all thi and by whom are all things, in bringing many sons u glory, to make the Captain of their salvation per through sufferings." "Without shedding of blood is remission."

2. We inquire what that was which Christ substitu for us. It was himself. Christ loved us and hath gi himself for us. It was himself he gave as a ransom us. It was by himself he purged our sins, and afterw sat down on the right hand of the Majesty on high.

* Dods *On Incarnation*, p. 160. † Isaiah liii. 3-6.

took human nature into indissoluble union with the Divine, and was, and is, God and man in one person for ever. The union is unique and unparalleled, and gave an infinite value to his sufferings—sufferings which would have been necessary had there been only one to be saved, and which would have been found sufficient had the whole human race been to rank among the redeemed —as the luminary of heaven which would have been required to give light to a few individuals, is adequate to give light and heat to the millions on the face of the globe.

Christ gave *himself* as a sacrifice for us, and what could he give more? The Divine dignity of his person as the image of the invisible God—as God over all, and blessed for ever, gave an infinite value to all that he did and all that he suffered. It was not enough that the atonement for offences committed against the infinite Jehovah should have a value merely arising from Divine appointment: it was requisite that it should possess intrinsic worth commensurate with the honour of the great God of heaven and of earth. And who can estimate the worth, the sufficiency, of an atonement made by the sufferings of the Son of God when he bore our sins in his own body on the tree? If we cannot fully comprehend the dignity of his character who is the brightness of the Father's glory, and the express image of his person, neither can we estimate the value which his personal dignity communicated to his atoning sufferings. Nor is it the boundless sufficiency of the sacrifice of one who is truly Divine that excites our wonder, or that we are disposed to call in question; but that which awakens our surprise, and which requires powerful and unequivocal

testimony to prove, is the stupendous fact of the voluntary substitution and death of the only-begotten Son of God. That a great salvation should be provided for, and freely bestowed upon, sinful man, is wonderful, and may well be the subject of our admiration and praise; but that it should be procured at such a cost, and by a price beyond all power of calculation, is far more surprising. And accordingly, the Apostle argues, that if the blood of bulls and of goats availed to the removal of ceremonial defilement, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. When convinced of the Divine dignity of Him who humbled himself and became obedient unto death, even the death of the cross, we can have no difficulty in admitting that the atonement which he made by the sacrifice of himself has a value and sufficiency corresponding in infinitude to his perfections and glory. As he alone was the only competent Mediator between a holy God whose anger was provoked, and sinful men who had deeply offended, the Daysman who alone could lay his hand upon both, and effect a reconciliation by his atoning blood, so he, by his inherent dignity, as God over all, gave to his sacrifice and offering a value to which there can be no limit and no end. Unless he had been truly Divine he could not have been accepted as a Mediator, but being one with the Father, equal in power and in glory, he has prevailed to make atonement for iniquity, and to bring in everlasting righteousness.

Nor was it less necessary that the Redeemer should possess human nature—that he should be a man, that he

ght be capable of suffering, and that the Divine moral vernment might be fully vindicated in the sacrificial ath of a kinsman, a brother. He had all the feelings d affections of sinless humanity: he had all the sensiities of human nature perfectly holy, and closely and lissolubly united to the Divine. In all things it behoved n to be made like unto his brethren, that he might ake reconciliation for the sins of the people. He was alified and prepared to lay down his life for us; and ough he was under no personal obligation to suffer, he aced himself under the law that he might fulfil it by his edience, and bear its penalty by his sacrificial death. t—

3. The question is to be answered—for whom did rist become a substitute? He loved us, and hath en himself for us. He gave himself for us. If we are judge of the evil and malignity of sin by the personal gnity of him who placed himself in our room, in order our deliverance—by the infinite value of the price paid our redemption—how great must be its odiousness l evil desert! How different is God's estimate from s! Such is the imperfection of our views that we are posed to palliate and excuse its commission: but the ful atonement required by the Divine government for expiation is proof of its infinite evil, as a violation of r and moral constitution, dishonouring to God, and strative of the good of the universe. The substitution the Son of God in our room, in order to expiate our , and deliver us from it, is an everlasting memorial of e greatness of our guilt and ruin, and furnishes evince luminous as the noonday sun, that we were lost d perishing. It is the dark and deadly reign of sin

that blinds our minds to the condition of helplessness and exposure to wrath in which we are placed.

It was for us, with our character of sinfulness, and our condition of ruin, that the Son of God gave himself. It was with us, and not with the angels that sinned, he allied himself for the purpose of suffering and dying in our room. And what was there in us to recommend us to his favour, and to induce him to interpose on our behalf? It is of us and not of fallen angels that the inspired writer gives the comprehensive but most humbling view of human nature in the words, "The carnal mind is enmity against God." What is this but to affirm, that human nature in its unrenewed state is opposed to the character of the true and living God—that there is a rooted aversion in it to that character—and that it refuses a loving submission to his authority and law? Alas! historical fact gives ample evidence of the fearful truth. I need only appeal to you who have tasted that the Lord is gracious to obtain a ready acknowledgment of your natural proneness to forget and forsake God; and the consciousness of others will readily inform them that they have no enjoyment in the thought of God, no desire for communion with him, and no delight in fellowship and intercourse with him. In proof of our natural alienation from God, I ask how regardless we are of his will, and how little do we feel for his honour and glory? "A son honoureth his father, and a servant honoureth his master: if I then be a father, where is mine honour? and if I be a master, where is my fear?" No; the God of holiness, who hates sin while he proclaims mercy to the sinner, is not the object of desire, of love, or of reverential fear and regard to any unrenewed member of our fallen race.

And yet it was for this race, thus alienated from God, and enemies to him in their minds, that the Saviour gave himself a sacrifice and an offering to God. Miserable and perishing in their sins, he loved them, and because he loved them as no other one ever has, he came down from the high and holy place, and gave himself a ransom for them. Why he loved them so, or why he passed by beings of a higher order who required his interposition, we cannot tell. He loved us so as to become the victim to suffer in our stead: he loved us so as to make that atonement by which the honour of the law is vindicated, and a ground provided on which the righteous Lord and Ruler blots out to every sinner who flees to it an infinite amount of evil, and bestows an exceeding great and eternal weight of glory.

III. The sacrifice of Christ is well pleasing to God. It was to him a sweet smelling savour,—in allusion to the typical sacrifices consumed on the altar, and from which, in token of the Divine acceptance, it is said, the Lord smelled a sweet savour.

That the sacrifice of Christ was pleasing to God, we have varied and ample evidence. It was he himself who appointed him to his mediatorial office and work, and who said respecting him,—" I have laid help upon One that is mighty; I have exalted One chosen out of the people. Behold my Servant whom I uphold, mine elect, in whom my soul delighteth: I have put my Spirit upon him, and he shall bring forth judgment to the Gentiles." It is not at all necessary, even though I had full power to do so, to expatiate on the circumstances connected with the sacrifice of Christ, and inherent in it, which rendered it well pleasing to God. As to the fact itself, what is the Gospel

but the proclamation of it,—the announcement of the grand truth, that God is in Christ reconciling the world to himself, not imputing unto men their trespasses? Of what do the glad tidings of salvation consist but in the declaration, that the redeeming work of Christ as to expiation is finished;—that God has raised him to his own right hand to be a prince and a Saviour to give repentance unto Israel and the forgiveness of sins;—and that all who believe in him are justified from all things, and accepted with God? So grateful was the atoning sacrifice of Christ to the Father on account of the glorious ends to be attained by it, that he was pleased with the instituted typical representation or foreshadowing of it. On this ground he had respect unto Abel when he presented the firstlings of his flock;—to Noah, when he offered burnt offerings on the altar, and the Lord smelled a sweet savour;—to the patriarchs in the sacrifices which they presented to God amid their sojournings;—and to the Levitical priesthood, in the oblations which they offered day by day, and year by year, continually. This work of redeeming mercy is that in which the prophet represents Jehovah as rejoicing, in comparison of the greatness and glory of which the work of creation is not to be remembered, nor come into mind, and in regard to which he calls upon every being to be glad and rejoice. "Sing, O heavens, for the Lord has done it: shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." The satisfaction and delight with which Jehovah views the propitiatory sacrifice of his Son is manifest—

1. From the great love in which that propitiatory sacri-

ice originated. This is the result of that great love wherewith God has loved us. He has commended his love towards us, in that while we were yet sinners Christ died for us. He spared not his own Son but delivered him up for us all. With what ineffable delight, then, did he regard the completion of that mighty undertaking by which a way has been opened up in full consistency with righteousness for the exercise of pardoning mercy to a sinful world! The love that moved him to provide an atonement in vindication of his authority and law, led him to view that atonement with complacency when made; and to proclaim to a rebel race the glad tidings of a free pardon, and of a full and finished salvation.

2. The loving manner with which the Saviour offered his sacrifice was another ground of the satisfaction and delight with which the Father viewed it. That sacrifice was offered with willingness and full purpose of mind. "Therefore doth my Father love me, because I lay down my life. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again." Hence the infinite delight and complacency with which the Father regarded the Son when presenting his sacrifice,—when he made himself poor,—when he made himself of no reputation,—when in unparalleled love he gave himself for us. In testimony of his love to him, he raised him to the glory he had with him before the world was, commanded all men to honour him even as they honour the Father, all angels to worship him, and the whole universe to be put in subjection to him. He assigned to him the throne of supreme dominion: through him he has proclaimed pardon and peace to all the tribes of a rebellious world,—has declared that none of them

shall enjoy his favour but through him; that he must reign till his enemies are made his footstool; that the nation and kingdom that will not serve him shall perish; that he shall make his name to be remembered in all generations; and that his throne shall remain for ever and ever.

3. The omniscient God regarded the sacrifice of Christ with infinite delight and satisfaction on account of the results immediate and remote that are to issue from it. All these results, infinite in magnitude, and eternal in duration, were under his all-seeing view, when he who is the brightness of his glory and the express image of his person, poured out his soul unto death, and made intercession for the transgressors. He then had fully in his view the glory that is to arise to the Divine government and character, and the great multitude which no man can number, of all nations, and kindreds, and people, and tongues, who are rescued from perdition, and who stand before the throne, and before the Lamb. He beheld, in connection with the great sacrifice of the Son of God, each one of the innumerable myriads of the redeemed who through the atonement are justified and sanctified, and are prepared to inherit a heavenly kingdom; and thus he saw the fulfilment of his own purpose of love and mercy in Jesus Christ before the world began. May we not say, then, that he rejoices over the fulfilment of his own gracious purpose in the cross of Christ, that he rests in his love, and that he will rejoice for ever over his work of unspeakable grace and wisdom? We learn from this subject,

I. The fearful evil of sin. This is a lesson impressively taught us by the setting forth of God's own Son

be a propitiation. Certain persons maintain that d is so benevolent, tender, and kind, that he will t deal severely with any of his creatures. We also intain, that God is infinitely benevolent, tender, and nd; but when we see this Great Being, the most erciful of all beings, full of compassion, and whose nder mercies are over all his works, appearing in the aracter, and uttering the language of the God of rath; acting as the Lawgiver and Judge in laying on e Holy One of God the penalty of our transgression, d causing him to experience sorrow unlike any other rrow—I say, when we see all this presented to our ew as a great reality, what are we to think of sin? ust we not regard it as an evil infinitely odious, as at which is opposed to God and which he hates, and hich it is his fixed purpose to punish? And how awful this fixed and unalterable determination to punish sin a Being Almighty and everywhere present! Sin is ore than an insult offered to the Divine Majesty, more an a debt which we cannot pay, more than a thing erely to be abhorred: it is a violation of a law holy, st, and good, and a direct opposition to the order and ppiness of the universe. Divine justice requires that should be punished; and the sacrifice of Christ proves at it is the determination of him whose power none n resist, and from whose presence no swiftness can e, to deal with it accordingly. There is one outlet r you from deserved wrath; and there is but one. It founded on that sacrifice of infinite value to which I ve directed your attention. That only is the hiding ace from the wind and the covert from the tempest. ou have salvation there; and only there. There is sal-

vation in no other; neither is there any other r under heaven given among men, whereby we mus saved.

II. The delight with which Christ's redeeming v is contemplated by all holy beings. It brings unutter satisfaction to the mind of Jehovah. Moses and l came down from heaven to the Mount of Transfigur to converse with Christ about the decease he wa accomplish at Jerusalem. The Holy Spirit has desce to glorify Christ by revealing unto men the gran and perfection of that atoning sacrifice which is so pleasing to God, and so necessary to bring pardon peace to sinful men. Myriads of angels contemplate work with profound admiration, and cease not to as power, and riches, and wisdom, and strength, and hor and glory, and blessing. And the whole multitud the redeemed round about the throne unite in the ant of praise, saying, "Thou art worthy, for thou wast s and hast redeemed us to God by thy blood, out of e kindred, and tongue, and people, and nation, and made us unto our God kings and priests." What your views and feelings regarding him who loved and gave himself for us, a sacrifice and an offerin God? Do you think of his redeeming work as a rea Is that redeeming work all your salvation? That of atoning sacrifice tells you more loudly than Sinai you are and what you deserve; but it tells you tha God into whose hands it is a fearful thing to fall, is in mercy, the God of salvation, the life, the joy, portion of all who betake themselves to Christ for teousness. Do you regard this as a reality? Do believe that there is grace and glory treasured up in C

for all who will receive him? You feel that you are sinners, and he has power to save the most sinful, and to make joyful the most sorrowful; you want to have a sense of pardoning mercy, and to know that he who gave himself for us is your own Saviour, and that he will deliver you, and bring you to glory. Believe his word: the redemption is complete; the pardon and the peace may be yours—for they are now ready. All may be yours, and all will be yours, if you will only receive him who loved sinners, and gave himself for them.

SERMON VII.

CHRIST THE SURETY AND RIGHTEOUSNESS OF HIS PEOPLE.

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2 CORINTHIANS V. 21.

"He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

In these comprehensive words we have a view of what Christ is, of what he became for us, and of the precious blessings which come to us in consequence of our union to him. No stronger language could be employed to teach us that Christ's sufferings were vicarious, endured in our room, and for our salvation; that the design of his obedience unto death was, that by the gift of God we might have a righteousness far more excellent than it was possible for any mere creature to have performed. All this is the work of his hand, and the effect of his gracious purpose, of whom are all things, even that great God who was in Christ reconciling the world unto himself, not imputing their trespasses unto sinful men.

We shall consider, I. The character of Christ, as described in the text, He knew no sin; II. What he became for us, He was made sin for us; and III. The end and object to be attained by his being made sin for

That we might be made the righteousness of God in

We are to consider the character of Christ, as
:ribed in the text, He knew no sin. What does this
ly? It implies that the Son of God, when he
ımed our nature, was perfectly holy — holy as God
holy; altogether free from the seeds of evil which we
ıerit. In him was no sin; he knew no sin; he was
: Holy One of God.

His holiness was peculiar to himself, for it was perfect
idst abounding sin and temptation. To be holy in
ıven is the characteristic of the angels that never
ned; and to be holy in a paradise in which there was
evil, was the privilege of man in his original state.
t our Lord voluntarily placed himself in the midst of
'orld of sin, and suffering, and sorrow: he suffered,
ıg tempted. He continued to be holy, and his obe-
ıce to be perfect, amid the snares and wiles of Satan,
the pollutions of ungodly men. He mixed with
m, and went about among them to do them good,
he remained undefiled, without a stain or a blemish.
was holy, harmless, undefiled, and, as to sin, separate
n sinners.

The holiness of Christ was perfect amid weakness and
ering. He was a man of sorrows and acquainted
h grief; it was in the likeness of sinful flesh that he
peared among us. He was subject to our infirmities
hout sin; he took upon him all our weaknesses without
r sinfulness. He rendered perfect obedience to the
v of God in circumstances of suffering and of sorrow,
trial and of trouble, and, by his immaculate obedience,
gnified the law, and made it honourable. He continued

to be holy amid sin and temptation, in weakness, and infirmity, and suffering. And when he humbled himself, and became obedient unto death, even the death of the cross, he suffered for sins, the just One in room of the unjust.

This perfect holiness in our Lord was essential to the efficacy of his sacrifice. Without this he could not be such an high priest as we required, merciful and faithful in things pertaining to God, to make reconciliation for the sins of the people. But the blessed Jesus knew no sin, he was holy, undefiled, and separate from sinners, and his sufferings and death therefore were peculiar. They were expiatory, they were an atonement for sin. His perfect holiness was typified by the sacrifices without blemish under the law. It was maintained amid his sorrows and his sufferings till his great undertaking was finished; and he is now within the vail as the righteous One, and our Advocate with the Father making intercession for us. In him there is sinless perfection, purity embodied, fully commensurate with the length and breadth, the height and depth of that holy law which is exceeding broad. This was the spotless character on which the eye of Jehovah looked with boundless delight and complacency.

II. Let us consider what Christ became for us. He hath made him to be sin for us, who knew no sin. Here we have to consider, what is meant by Christ's being made sin; how this was done for us; and that the work was the doing of God.

1. What is meant by Christ's being made sin? It cannot mean that he was so personally identified with the sinner—that the acts of the one were the acts of the other. This were to say, that he personally sinned,

ile the text affirms the reverse, and teaches that he ew no sin. Neither does it mean that there was a ansference of moral character or personal blameworthiss. This was impossible. In no sense can it be said at Christ properly committed sin, or that the moral rpitude of sin was transferred to him. He was made a because our sins were imputed to him, and he was alt with accordingly. When I say that our sins were nputed to him, I mean that he, as our surety, voluntrily assumed our responsibility to the Divine law and istice, and was treated as a sinner on account of our ins. He was, like Adam, a public person, a representative, federal head; and hence this relation between him and inners shows with sufficient clearness the nature and the round of imputation. When we speak of his bearing he guilt of men, we exclude the idea of moral turpitude r criminality, and merely mean liability or exposedness o punishment. He stood in their room as their substiute, and made himself answerable for the consequences f their transgression. He who is holy and Divine sufered as a sacrifice for sin, was dealt with as if he had een a sinner, and manifested by his sufferings the justice f God, his abhorrence of sin, and his determination to unish it. Though perfectly innocent in himself, he took ur guilt upon him, or obnoxiousness to punishment on ccount of it. Who his own self bare our sins in his own ody on the tree. All we like sheep had gone astray, nd the Lord laid on him the iniquity of us all. The rath which our sins had merited fell upon him. He made the atonement by bearing the whole burden of the Divine displeasure due to us: and hence it can truly be said, "Surely he hath borne our griefs and carried our

sorrows: He was wounded for our transgressions, he bruised for our iniquities: the chastisement of our p was upon him; and with his stripes we are healed." virtue of the representative character which Christ tained, he was in the eye of the law made sin for us morally, but as our surety, who made himself answe for our transgressions. He satisfied Divine justice made the atonement whereby we are reconciled God.

2. Christ was made sin *for us*, or in our stead. assumes the mournful fact that we are sinners. Th itself, however various may be the ways in whi is attempted to explain its origin, is unquestionable. is both imputed to us and inherent in us. By th obedience of one man sin entered into the world that sin of our first parent is reckoned to the accou all his posterity. The fearful penalty which he inc by his violation of the covenant is inflicted on the race. In Adam all die. Death has passed upon all because all have sinned.

Nor is this all: we ourselves are personally si Our nature is defiled: we are all as an unclean and all our righteousnesses as filthy rags: we a fade as a leaf, and our iniquities like the wind have us away. However humiliating and painful it may us to contemplate our actual sinfulness, the fa undoubted, that we are altogether defiled. Look to condition as fallen and depraved,—as opposed t purity of God's character and the authority of his l as alienated from God in your minds, and enemies t in your hearts, and you will see what cause we ha contrition and self-abasement. How many day

years have you spent without God in the world? Have you not, very often, forgotten the God that made you, and lightly esteemed the Rock of our salvation? Have you never treated the Gospel message with levity or unconcern? Are you not conscious of many inward transgressions, hateful to yourselves, but much more so to Him in whose sight the heavens are not clean? What but a deep sense of his sinfulness drew from Isaiah the touching acknowledgment of his pollution,—"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts?" What but this sense of pollution made Job abhor himself and repent in dust and ashes: and St. Paul speak of the depth of misery from which he, the chief of sinners, had been raised? It is the personal sinfulness of each of the human race that is affirmed, when it is said, that they are all under sin; that there is none righteous, no, not one, and that every mouth must be stopped, and all the world must be pronounced guilty before God.

It was for persons thus sinful and guilty that the Son of God was made sin. He voluntarily substituted himself in their room; assumed their responsibilities; made himself answerable to the Divine law and justice for them; and on their account, and as a propitiation for their sins, offered himself a sacrifice without spot unto God. It was for us whose sins had brought down upon us the displeasure of God, and who are exposed to the wages of sin which is death, that the Son of God interposed, and placed himself in our stead. What an infinitude of grace, and mercy, and love, is included in this one amazing act! It is here we see that God is love; and that he has com-

mended his love towards us, in that while we were yet sinners, Christ died for us. It is here we have presented to our view the marvellous fact, that the Son of God placed himself in our stead, took upon himself the burden of our guilt, and in order to deliver us from going down to the pit, gave himself as our ransom. He loved us as no other one ever has loved; he loved us when we were enemies and rebels against God; and he gave himself for us an offering and a sacrifice to God for a sweet smelling savour. It was to this act which in grandeur and mysteriousness is so far above all our thoughts, that Moses and Elias referred when on the Mount of Transfiguration they appeared in glory, and spoke of his decease which he should accomplish at Jerusalem. And we know in what light it is regarded by the angelic hosts who make it the subject of their study and profoundest contemplation: it engages their most earnest inquiry—they desire to look into it.

Is it not strange that the substitution of God's own Son in the room of sinners should have less power to arouse and interest the very sinners for whom he died? How comes it to pass that when we speak of the satisfaction which Christ has made to a violated law,—of the connection between his sufferings and our salvation;—and of the way in which God may be just, while the justifier of him that believeth in Jesus;—how is it that this theme, the foundation of great joy to all people, should be repudiated as insipid, and rejected as tasteless and unsatisfying? And yet how valueless is the interest which the Christian preacher may create by something different from this,—by his powerful demonstration of the ungodliness of mankind, or by his beautiful description of the virtues of the

true believer, or by his glowing representation of the enjoyments of the heavenly state! What avails it that by such themes as these the preacher should succeed in attracting crowds and in awakening attention,—while the power of resistance to the doctrines of the Gospel remains in all its force, and the message of peace and of pardon is kept in abeyance, and not made a matter of deep and practical concern? What avails it that we may succeed in interesting by something different from the doctrines of the cross, or by themes collateral with these doctrines, while alienation from God remains unsubdued, and while the essence of that Gospel, which is the power of God unto salvation, is really despised and rejected?

3. Christ's being made sin for us was the doing of God. He made him to be sin for us who knew no sin. He not only concurred in the plan of redeeming mercy, but that wondrous plan originated in his boundless grace and wisdom: and therefore in the fullness of time he sent his own Son into the world,—he so loved the world, as to give his well beloved Son, that he might by his atoning death reconcile the pardon of rebellious man with the claims of the rectitude of Heaven. The mission of the Saviour into the world to die in the room of sinners was the doing of the Lord, and it may well be marvellous in our eyes. For he spared him not from the sorrow and the shame with which he was to be burdened, nor from the abasement and the agony of the cross which he was to endure. He prepared a body for him, and clothed him in human nature, for the express purpose of laying down his life for us. And when Jesus willingly undertook to become the sacrifice, and said, I will become the ransom,—I delight to do thy will, O my God: yea, thy law is within my

heart;—the Father, as the righteous Ruler, and in the maintenance of his high authority, laid on him the iniquity of us all. He made him to be sin for us by accepting of him as the surety and substitute of sinners, by laying upon him the burden of their sins, and by causing to fall on him the weight of that wrath which was due to their transgressions. In making his Son a propitiation for our sins, what a striking manifestation have we of the love of God towards us! Rather than allow us to perish, he spared not his own Son, but delivered him up for us all. We are lost in the contemplation of love so far above the thoughts and the ways of men,—love the greatness of which eternity itself cannot unfold;—love so amazing, so Divine, that its height and depth, and breadth and length, must always surpass our knowledge.

III. The end and the object to be attained by Christ's being made sin for us, That we might be made the righteousness of God in him. The object to be attained by the self-sacrifice of the Son of God was the bringing in of an everlasting righteousness whereby the children of disobedience might become the children of God. The expression, the righteousness of God, is used in three different acceptations in Scripture: sometimes it denotes the infinite rectitude of his holy nature, sometimes his equity and justice in the government of the world, and sometimes the perfect obedience which, in our nature, and as our surety, the Saviour rendered to the Divine law. It is in this last sense the expression is to be understood in the text.

1. What then is the full meaning of righteousness in this acceptation? This is a leading expression in the Epistles of St. Paul. It signifies the fulfilment of the

w, perfect conformity to it in all its demands. As our presentative the Lord Jesus Christ met all its requirements. By his own perfect obedience in the most trying rcumstances, he raised it up on high, magnified it, and ade it honourable. He not only obeyed, but he suffered: he paid the penalty for our sins, and thus redeemed s from the curse of the law, being made a curse for us. Ie fulfilled all righteousness:—he wrought out a righeousness so extensive and so complete as to be fully comnensurate with all the Divine perfections, and with all he demands of law and of justice. This all glorious ighteousness is the only ground of hope to the sinner; this the anxious inquirer must look as his lasting refuge; this righteousness the believer must rest; in this he ust live, and in this he must die; and this must form his ea in that final day of account, when the heavens and e earth shall flee away, and there shall be found no ace for them. It is only as clothed with this righteousss we can ask, Who shall lay anything to the charge of d's elect? With this white robe on us we appear in e presence of a righteous God with acceptance, and can opt the exulting language of the prophet and say, "I ll greatly rejoice in the Lord: my soul shall be joyful my God: for he hath clothed me with the garments of lvation, he hath covered me with the robe of righteousss."

2. What is the ground upon which this righteousness called the righteousness of God? Because he provided, —he sent his Son into the world to work it out; he has ccepted of it as in every way perfect, and has declared his acceptance by exalting our surety to his own right hand to be a prince and a Saviour, for to give repentance

and the remission of sins. This righteousness is God's because he as the great lawgiver freely imputes it to all who are found in Christ,—to all who through faith are united to him, and declares his acceptance of them as righteous in his sight on account of this all perfect righteousness. This righteousness, because it is God's, differs entirely from the righteousness of men or of angels. It is Divine in its nature, wrought out by God manifest in the flesh, and secures at once the salvation of man with the glory of the government and attributes of Jehovah. The obedience of Immanuel, God with us, in our nature was infinitely meritorious, and formed that righteousness which has conferred the highest honour upon the law.

But that law under which Christ was made,—under which he placed himself,—was a broken law, and therefore he was made a curse for us. His obedience and righteousness was a full conformity to the law in two respects,—it was obedience to all its demands, and suffering all its penalty. This he has done so perfectly that he has put away sin by the sacrifice of himself: he has finished transgression, made an end of sin, and has brought in everlasting righteousness. This righteousness must be infinitely glorious because it is the righteousness of the Divine Lawgiver, and possesses a value corresponding to the dignity of him who became obedient unto death, even the death of the cross. Though performed within a limited period, its effects and its influence shall never terminate. "Those heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, but my salvation shall be for ever, and my righteousness shall not be abolished."

3. How does this righteousness become ours? This question, so deeply interesting to us, is fully answered in the text, "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God *in him*." A primary end which God had in view in the mission, obedience, and death of his own Son, was, that he should act as the representative of sinners: and that as their sin was imputed to him, so as to expiate their guilt, his merit might be imputed to them, so as to make them forensically, or, in the eye of the law, righteous or just in his sight. As he bore the penalty when he stood in room of the guilty,—and as their sin became his only by imputation, so, by imputation only, is his merit reckoned to their account, and they become the righteousness of God through their union to him. This righteousness is theirs judicially, forming the sole ground of their acceptance with God, and their title to life eternal. As it was by imputation that Jesus was made sin, so is it by imputation that we are made the righteousness of God in Christ. We are made sinners in Adam by the imputation of his sin, and in Christ we are constituted righteous by the imputation of his righteousness. Thus it is that as all who are in Adam die, all who are in Christ are made alive: and that as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

It is in union with Christ that this righteousness becomes ours: and the ground upon which it is imputed to any one is his being united to Christ. Whoever takes refuge in him is freed from condemnation and becomes the righteousness of God in him. The great Lawgiver and Judge finding him in Christ, finds that in him he is

complete,—that the righteousness which the law require has been fulfilled,—that this righteousness is reckoned t his account; and that therefore he is truly righteous i his sight. To him there is now no condemnation: he justified freely from all things; his transgressions are fo given, his sin is covered, and the Lord will no mo impute his iniquity to him. Who shall lay anything his charge? It is God that justifieth: who is he th condemneth? It is Christ that died, yea, rather who risen again, who is even at the right hand of God, a maketh continual intercession for us. If you are unite to Christ, you are brought into the closest relationsh with him,—so near, and tender, and intimate, that y are regarded by the Judge of all as one with him, and the white robe of his spotless righteousness you a adorned. This endearing and indissoluble oneness wi Christ, the living head and surety of his redeme people, so often alluded to in Scripture, is essential salvation, as it is absolutely necessary to the justificati of any of the human race, and is the spring of the spi tual life and the obedience which are through Jes Christ to the praise and glory of God. What infinite important consequences are dependent on our vital uni to him who has wrought out a righteousness for us, wh has paid the debt, and cancelled the bond that w against us, and that was contrary to us, by taking it ou of the way, and nailing it to his cross!

In what does this vital, this all-important union t Christ consist? In a voluntary renunciation of your ow righteousness, and in the receiving of Christ for righteousness. You are to flee to him, and rest in him fo the life of your souls. You are by faith to look to him

trust in him as the ground of your acceptance, and your title to life eternal. You are to receive him as to become one with him—joined with him as your d—and trusting in him as your surety, who has resented you in his cross, in his death, and resurtion. Apart from him, you are under the condemna- ı of a broken law: one with him, who can ever lay thing to your charge? One with him, you receive him your shield and hiding-place, as your righteousness cover you, your redemption to deliver you, your friend succour you, in whom you live, in whom you die, with om you are to be for ever in glory, who is all your ation, and all your desire. When this union, so fruitful blessed consequences, takes place, by your really emcing Christ, the connection between you and the first m is dissolved, and you henceforth in Christ Jesus, living branches of the living vine.

. We should notice finally, the riches of God's grace, his exceeding kindness in this wonderful plan. The ı is God's, both as to its origin and accomplishment. e made him to be sin for us who knew no sin;" and design in this was that we sinners, who had fallen er the curse of a broken law, might be made the teousness of God in him. Is it possible that crea- s so insignificant, so degraded, so loathsome by sin, ld be beloved by him whose character is all loveli- , whose nature is all purity, whose perfections are infinite, and whose habitation is eternity. Can it that the Mighty God loves, and in a manner so aordinary, the very beings who had effaced his image ı their hearts, and whom, by a breath, he might roy? Can it be, that in order to manifest his love

he caused his own Son to take our help upon him, to come down from the high abode of heavenly glory to dwell on earth in human nature, to become a man of sorrows and acquainted with grief, and to endure the agony of Gethsemane, and the death of the cross? Can it be, that while, in the history of our race, scarcely an example can be found of a man's laying down his life for his friend, God has so commended his love towards us in that while we were yet sinners Christ died for us? So wondrous is this manifestation of the benignity of the Divine nature, that we labour in vain to comprehend it, and feeling ourselves lost in the effort, we can only express our admiration and gratitude in the language of inspiration, "Behold what manner of love the Father hath bestowed upon us!"

Notwithstanding its wondrous nature and its magnitude, how can they who have had experience of its effects, and who have surveyed its blessings, doubt its reality? Look to some of the benefits that have already flowed from the love of God,—to the mighty Redeemer who has been sent into the world with power and authority to save us, on the dignity and glory of him who is himself the unspeakable gift, on the efficacy of his sacrifice and the perfection of his righteousness as the only ground of hope, on the completeness of the pardon and justification which believers obtain in and through him, on their obtaining the Holy Spirit to renew, sanctify, and comfort them, on their adoption into the family of God, and their investment with all the rights of his children—look to these, and the other blessings of Christ's redemption, and you trace them all to the love of God in Christ Jesus. Great as are the blessings received, great as is the

itance above, exalted as are the honours in reserve
ıd this fleeting scene, the love of God towards us is
er still, which, when we were dead in sins, laid
is own Son the iniquity of us all, that we might be
the righteousness of God in him. And this great
ose, so full of grace and mercy, is to make way for
nanifestation of a glory now hid from us, when we
be raised up together, and made to sit together in
enly places in Christ Jesus, that in the coming ages of
ity God may show the exceeding riches of his grace
s kindness toward us through Christ Jesus. Were
en, earth, and hell to combine, they could not frus-
this purpose, they could not prevail against us, they
l do nothing against the mighty power of Him
has called us, and justified us, and saved us. When
look to ourselves, we feel that we are poor, and
less, and sinful; but when we look to Christ, to
m we are united, and in whom we are the righteous-
of God, we may well ask, Who shall separate us?
the whole universe do this? No: From his throne,
living Head says, "Because I live, ye shall live also."
ar not: I am the first and the last: I am he that
h and was dead, and behold I am alive for evermore;
I have the keys of hell and of death." From this
ect we may learn,—

The clearness with which the way of salvation is
e known. The ground of hope to sinful man is not
imself, nor in his righteousness. As to that, every
th must be stopped, and all the world be pronounced
ty before God. Have you felt and seen the insuffi-
cy of all you can do to save the soul? Are you
uncing your own righteousness as a ground of de-

pendence, and fleeing to Christ as your perfect righteousness, and to his blood, and grace, and power, as the only source of purity and peace? The happiness of a long eternity depends upon your choosing the right way, upon your union to Christ who is the way, and the truth, and the life, and through whom alone you can come to the Father. At what vast expense has redemption been procured, and a way opened up for the sinner's restoration to God, and to holiness, and happiness! What sufferings did the Saviour pass through to remove sin from you, and to raise you with himself to endless happiness and glory! He was made sin for us; he bore our sins in his own body on the tree. "He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was laid upon him, and by his stripes are we healed."

The Gospel proclaims a full and a finished salvation: that "the blood of Christ cleanses from all sin;" that his one offering has made the only and the all-sufficient atonement; that his righteousness is so complete that no work of ours can ever be added to it; and that all who believe in him are justified from all things, and are accepted before God. You are invited to a feast; but it is a feast at which all things are ready: you have a pardon announced; but it is a pardon with the purchase of which your tears, and penances, and rites, and ceremonies have nothing to do: it is a pardon ready and written out for you in Christ. The great redemption is complete; the work of redeeming mercy is finished; and there is no condemnation to them that are in Christ Jesus. We learn, further,—

II. As a primary end which God had in view in the

of redeeming mercy was, that by the atoning sacri-
of Christ we might be made the righteousness of
in him, we should be concerned to ascertain whether
lesign is accomplished in us. Have you, with con-
ɜ and supreme solicitude, desired that you might
Christ, and be found in him? The design of God in
ng his Son into this world was to save you. Have
been rescued from sin and misery—plucked as a
l from the fire—and placed in the garden of the
? Have you earnestly sought this pardoning mercy,
great salvation? Can you fix on the hour in your
ɜ history, when, with the earnestness of a dying man,
he anxiety of a convinced and awakened sinner, you
for life, and sought union to Christ? Is there
ɔt on this earth that can bear witness to the fervour
ɔur supplications, and can say, That person was in
ɜst in seeking the salvation of his soul? He sought
kingdom of God and his righteousness first, and he
ı it his chief concern to be found in Christ, and to be
ied, sanctified, and washed in his name. But if the
be otherwise—if you are yet unpardoned and without
ɜt, how pitiable is your condition, how great is your
ɜity! You are advancing to the bar of heaven, and
are going there with the tidings sounding in your
that God has made his own Son to be the propitia-
for your sins, that you might be saved through him,
hat yet you made not the attainment of his salvation
great object. If you were even now awakened to
ɜse of your helplessness, and to a concern to obtain
ɔption through the blood of Christ, how gladly
l I direct you to the Saviour of the lost, and remind
ɔf his invitations to the guilty, and of his compassion

to the fallen, and of his tears, and his prayers, ar
sufferings for your salvation. He is still proclaimi
free mercy; he is still entreating you to come to hi
righteousness and life; and he is saying to you, "
unto me, and I will be merciful to your unrighteou
your sins and iniquities I will remember no more."
how certain and how fearful is the doom of those
disregard this offered mercy, and who pass on t
judgment seat heedless of that only outlet to h
which has been opened up through the cross of Chi
of that only name under heaven given among
whereby we can be saved! May He who comma
the light to shine out of darkness, shine into our h
and give us the light of the knowledge of his glo
Christ Jesus! May it be given to us to know the t
that belong to our peace before they be for ever
from our eyes!

SERMON VIII.

THE WAY OF SALVATION.

ROMANS III. 24-26.

"*Being justified freely by his grace, through the redemption that is in Christ Jesus; Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.*"

WE have here the way of salvation fully and clearly set before us;—a way of salvation which has been devised, provided, and revealed by God;—and which, while it is altogether independent of the merits of man, is adapted to, and is required by, the whole world as guilty before God. The leading design of the law and the prophets was to bear witness concerning it, by pointing out its necessity, by exhibiting its nature in the representation given of it in the daily and annual sacrifice, and by announcing in successive ages, promises and predictions respecting the advent and the redeeming work of the Son of God. We are taught that we are justified freely by the grace of God;—that the ground of our justification is the redemption in Christ Jesus;—that this ground of jus-

tification was necessarv to manifest the justice of God the remission of sin;—that it was revealed for this p pose under every dispensation;—and that the way obtain an interest in it is by believing on Jesus.

I. The justification of the sinner is freely by the gr of God. There is a designed redundancy in the words the Apostle for the purpose of teaching us impressive that the salvation of sinful man is exclusively from t unmerited favour of God.

The term justify, as used in Scripture, is a law ter which refers to judicial procedure, and denotes an act God in his character of Judge, as the Supreme Mo Governor and Lawgiver, acquitting the person accus and accounting him righteous. It denotes a relati change,—a change in relation to the law and the mo government of God; and hence, it is said in Scriptu "He that justifieth the wicked, and that condemneth t just, they both are an abomination to the Lord." make a sinful man personally holy by an infusion righteousness, or by such an inward change as wou purify him, could not be an abomination to the Lord. is certain, therefore, that the term "justify" does n and cannot, refer to an inward change such as that wh takes place in regeneration or sanctification; but to a re tive change,—to the judicial declaration of a judge regard to an accused person at his bar. To declare ju cially a wicked person just, must be offensive to Him w will by no means clear the guilty.

The Judge in this case is God: the persons at his b are guilty,—so guilty that they are exposed to his rig teous judgment;—so guilty that their own mouths a stopped. But the Judge is seated on a throne of grace,—

he grace which pleads on their behalf; and adduces as he ground upon which they may be justified the atoning acrifice, and the glorious righteousness of the Redeemer. 'hey are in consequence absolved from the sentence of in and of the law; and on account of the righteousness f Christ imputed to them, they are accepted as righteous n the sight of God. This is the effect of rich and overeign grace, without reference to worthiness of any ind in man: for all mankind are in a state of apostacy rom God, and are enemies to him in their minds and by vicked works. In place of meriting the pardon of sin in his condition, do they not deserve the marks of his coninued displeasure? How could they find out a method y which to become just with God! The law is unalterable in its obligations; and the execution of its righteous entence would have been inevitable, if God had not graiously interposed. But God has interposed: and all who are in Christ Jesus are declared by the Judge of all to be forgiven all their trespasses, to be freed from condemnation, to have a title to the greatest privileges and blessings, and to an unfading inheritance. It is God himself who says respecting them, that they cannot come into condemnation; that their sins and iniquities are blotted out—that they are cast into the depth of the sea; that they are justified by the blood of Christ, and are saved from wrath through him. There is thus a great change produced on their condition and on their relations to God. The curse of the law is removed, the wrath of God is averted, and they are made righteous before him.

And all this is done freely by the grace of God. So far was justice from requiring it, that it demanded the contrary; and so far was man from deserving it, that he

was worthy of being excluded from the Divine favour and presence. But God's thoughts towards him were thoughts of love; and, therefore, he has devised and secured the accomplishment of that wonderful scheme by which mercy and truth have met together, righteousness and peace have embraced each other. From this free and sovereign love has issued the whole plan of redemption—the blessings of the great salvation: "I have exalted One chosen out of the people; I have laid help upon one that is mighty; and God laid on him the iniquities of us all." The work is all of God—of his free and sovereign grace. It was so far from receiving aid from man, that the Saviour, when he came to his own, was despised and rejected. Have not the spirit and conduct of mankind been in direct opposition to the gracious designs which the Saviour came to fulfil? Could the work of redemption, in its progress, completion, or application, be indebted to creatures whose hearts and aims are at variance with the will of God? If the contrivance of the wonderful plan, if its fulfilment, if its application, be all of grace, then the act of justification itself is also freely by the grace of God through the redemption in Christ Jesus. The imputation of a righteousness absolutely perfect, does not take away from the freeness of the grace of God in the justification of him that believeth in Jesus. Has not this righteousness been wrought out by the obedience, the sufferings, and death of that Redeemer, in the gift and mission of whom the love of God is so wondrously displayed? Might not God have insisted that the persons actually guilty should bear their punishment, that the souls that had sinned should die? Is not the personal application of the efficacy of the Redeemer's sacrifice, and the imputa-

ion of this righteousness, entirely the effect of free and unmerited grace? It is that love which, though infinite, was restrained in its exercise and communication to sinful men, until a way was opened up for it honourable to Divine justice by an expiation of unbounded value: and it surely is not the less unmerited on the part of man that it reaches him through a medium by which the law and the justice of God are glorified.

That the act of God by which the believer in Jesus is justified is freely of grace, is clear from his being described as godly the moment the gift is conferred on him. It is not on account of anything in himself that God pardons his sins and receives him into his favour: for he is a sinner, poor, and miserable, and wretched: it is because God is rich in mercy; and because grace abounds where sin abounded and reigns through righteousness unto eternal life by Jesus Christ our Lord.

II. The sole ground of justification before God is the redemption in Christ whom God hath set forth to be a propitiation through faith in his blood. Redemption implies a ransom given to recover that which was alienated. Mankind were alienated from God, were sold under sin, were under the dominion and servitude of Satan, and bound over by the law to the punishment of transgressors. The Son of God gave himself a ransom for us;—he hath loved us, and hath given himself for us, an offering and a sacrifice to God of a sweet smelling savour; he redeemed us to God by his blood out of every kindred, and tribe, and nation.

Him God hath set forth a propitiation, or a propitiatory sacrifice, or mercy seat. The mercy seat, Divinely instituted under the Mosaic dispensation, was made of pure

gold, with two cherubims of gold on the two ends of "There," said God, "will I meet with thee, and I will commune with thee." To this mercy seat, which was a type of Christ, and of the propitiatory nature of his sacrifice, none was allowed to approach save the high priest, and he only on the day of annual atonement,—when he sprinkled the blood on the mercy seat, and before the mercy seat; and thus, by a striking representation taught the Jewish church, that without the shedding of blood there is no remission. It was shown that God would not commune with sinners, but by atoning sacrifice, that his mercy could not reach them but through propitiatory blood,—even the blood of him whom the mercy seat typified, in whom God has declared himself to be well pleased, to be the God of peace, and in whom he is reconciling the world to himself, not imputing unto men their trespasses. The meaning of the typical rites is explained by the following declarations of Scripture, in which we are taught that a person of infinite dignity and of spotless purity stood in the room of transgressors, that their guilt was imputed to him, and that his sufferings were the appointed and the adequate expiation for their sins:—"He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord laid on him the iniquities of us all. Behold the Lamb of God, which taketh away the sin of the world. When we were yet without strength, in due time Christ died for the ungodly. God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Christ hath redeemed us

rom the curse of the law, being made a curse for us." Thus, by imputation our guilt was transferred to the Son of God; so that he who knew no sin was made sin for us, that we might be made the righteousness of God in him. He stood in the room of the guilty, and on that account it pleased the Lord to bruise him and to put him to grief. How inconceivable, how intense the grief! His soul was exceeding sorrowful, even unto death; when he gave his life a ransom for many, and reconciled us to God by the blood of the cross.

What boundless efficacy was in his sufferings as a propitiation for sin! Uniting God and man in one person, he was able to give infinite satisfaction to offended justice. The atonement, because it was that of God-man, was qual to the guilt of our transgressions. The infinite ignity of his person gave infinite value to his sacrifice. And hence, it is said, that "God redeemed the church with his own blood" (Acts xx. 28); and "Hereby perceive we the love of God, that he laid down his life for us" (John iii. 10).

Christ did more for his people than merely satisfy Divine justice by the propitiatory death. He laid down his life willingly, in obedience to the command of his Father, and his obedience was infinitely meritorious;—so meritorious that the Father on this ground views him with delight and complacency, and pronounces righteous, and rewards with everlasting life, all who are united to him. So closely connected, and so essentially necessary, were all the parts of his great work, whether consisting of obedience or suffering, that we are said to be made righteous by his obedience,—to be justified freely by his grace through the redemption in Christ Jesus, whom

God hath set forth a propitiation through faith in his blood. As our sins were imputed to him, and he in consequence suffered, the Just One in room of the unjust, so his merit, his righteousness, is imputed or reckoned to all who believe on him; and on this ground they are not only freed from all condemnation, but they are declared by God the Judge of all to be righteous in his sight, and to be entitled to everlasting life.

As God had set him forth in his eternal counsels to this most difficult, but necessary and glorious work, so now he sets Jesus forth in the Gospel by offering to sinful men reconciliation and peace through his atoning sacrifice. To you is the word of this salvation sent. You are of the sinful race for whom the atonement of the Son of God has been provided. There is no way of escape for you but this. Every door of hope founded on your own efforts or labours is shut against you. If you continue in this state, despair and misery are before you. But God hath set forth his own Son as a propitiation for you: and you behold that Son stooping down from the height of his glory, leaving the bosom of his Father, uniting himself to your nature, that by the ransom of himself he might deliver you from going down to destruction. Have you fled for refuge to this hope set before you in the Gospel? Have you received the Lord Jesus Christ, to be delivered by him not only from the condemnation, but from the pollution and the power of sin? Then you can say with your whole heart—

'Tis by thy death we live, O Lord:
'Tis on thy cross we rest:
For ever be thy love ador'd,
Thy name for ever blest.

I. In justifying sinful man on the ground of the pro-
tion of Christ the justice of God is manifested and
fied. Him "God hath set forth to be a propitiation
ugh faith in his blood to declare his righteousness in
remission of sins,—that he might be just. God,
igh his love to sinners be boundless, cannot extend
love to them but in harmony with his holiness and
ice. It was free in him to create the world and man
n it: but having made man in his own image, capable
knowing, loving, and serving him, it was necessary
a law should be prescribed to him by his Creator
Benefactor. This law is a representation of the holi-
of God, and of the righteousness of his government,
hich there can be no change. How could man, when
transgression he incurred its penalty, be delivered
the punishment to which he became liable? Was
abrogating the law? That was impossible. Was it
ting, or was it possible, in the Sovereign Lord and
er of all to pass by the wilful and the repeated viola-
of his law without, at the same time, showing his
rrence of sin, or without vindicating his justice by the
shment of the sinner? Could sin, so hateful to God,
plete with evil, and tending to the disorder and misery
e universe, be pardoned, without such an atonement
ould manifest the righteousness or justice of God?
this state of helplessness, God in his wisdom and
provided a remedy. He appointed a Person of
ite dignity and worth, his own equal in nature and
perfection, to be the substitute and the Saviour of
il men. This Divine Person willingly became their
ety, and undertook to bear the penalty of their trans-
ssion. He appeared for their salvation, and said,

Deliver from going down to the pit: for I will become the ransom. Never before were the law and government of God honoured by the obedience and sufferings of a subject, of such inherent dignity and excellency. His condescension in going under the law, and his rendering perfect obedience to it in circumstances the most difficult, magnified the law, and made it honourable. He glorified the perfection of God in the remission of sins; He glorified his righteousness by setting it forth in so awful and impressive a manner in his atoning sacrifice:—His love, by laying down his life for us:—His grace, by obtaining redemption for us through his blood:—His wisdom, in taking occasion from the introduction of sin to display the Divine character in new and still more glorious aspects:—His power, in overcoming all his and our enemies, and in making a show of them openly, triumphing over them in his cross. He unveiled the invisible God in resplendent purity and brightness, in his own person, and in the greatness of his mediatorial work.

In the redemption, in the propitiation of Christ, you behold, believers, the harmony of the Divine attributes, the character and government of God manifested in a light that must for ever awaken the profoundest reverence, and inspire with assured confidence; the holiness and the justice of God far more fully shown forth than in the punishment of sinners, and, yet, his mercy and love exercised by the gift unspeakable of his own Son. The Lord and Ruler of the universe is here presented as a consuming fire, the eternal, irreconcileable enemy of sin and, at the same time, as the God of peace, through the blood of the cross, and through that atoning blood *offering* peace and pardon to the chief of sinners.

ɜ you behold him as the just God and the Saviour—
of love to a perishing world, but also full of love to his
ı glory, to the glory of his great name; so full of love
his holiness and justice as to open up a path for the
ımunication of his mercy through the sacrifice and
th of his own Son. You see the infinite evil of sin,
l the awful rate at which it must be expiated. You
God declaring his justice when you behold his beloved
ı labouring under the burden of your guilt—wrestling
.er the tribulation and wrath due to your sins—in
ny of soul, exceeding sorrowful, even unto death—
ng on the ground, and praying if it were possible
; the hour might pass from him. How could the
ice of God in the remission of sins be more awfully or
ressively manifested? He is here presented to our
r as the just God—as the righteous Judge—as the
:eme moral Governor, maintaining the high authority
ıis law—demonstrating that he will by no means clear
guilty without a full compensation to his justice for
r guilt.

Iere is a sure ground upon which the greatest sinners
come to Christ may rest their hope for acceptance
ı God. Are your sins numerous and aggravated, are
r defilements deep, have you offended against light
against love? Here is a remedy which meets the
.ands of the awakened and enlightened conscience,
ıuse it has met every demand of God's law and justice,
ıuse it is commensurate with the infinite purity and
ıteousness of the Divine character and government.
s the supreme Judge and Lawgiver, while vindicating
the claims of law and of justice, who, in full consistency
h these claims, exercises mercy in pardoning and

saving the sinner. It is the God of infinite holiness, v in full consistency with his infinite purity, is making guilty the objects of redeeming love. He appears as just God, and yet the justifier of him that believetl Jesus. Though past sins crowd upon your memoı and Satan the accuser may assail you, in God the Ju of all, the holy and the righteous Judge, you behold, an avenger, but a friend, because your plea is the atc ment of Him who has answered every demand of condemning law, and who has by the sacrifice of him expiated your transgressions.

IV. The way to obtain acceptance with God on ground of the propitiation of Christ, is to believe in Je It was by the sacrifice of his own Son that God decla his justice in the remission of sins that are past. In p ing by these sins, and in delivering sinners from tl guilt and power, the righteous Lord and Ruler had resp to the atonement and the righteousness of the sur of fallen man. While the ways to destruction have b numerous, there has never been but one way in whic sinner could obtain peace with God, and life everlasti It was through faith in his blood, by faith proceed from a greater or less degree of knowledge, that souls redeemed from among mankind have found deliv ance. In all ages, and under every dispensation, he been the way to the Father, and no one could come u God but by him. The efficacy of that atonement wh Jesus made by the sacrifice of himself has reached b to the first man, and it extends forward to eternity. W can estimate the value and the efficacy of that great ol tion which Christ presented when he gave himself for an offering and a sacrifice to God of a sweet smell

savour? It only is the ground of acceptance and of justification to all who have ever entered, or who shall ever enter into heaven, from this fallen world. To this propitiatory sacrifice all are alike indebted who make up the great multitude which no man can number, out of every people, and kindred, and tongue, and nation,—who have washed their robes and made them white in the blood of the Lamb,—who stand before the throne, and who ascribe salvation to him that sitteth upon the throne, and unto the Lamb for ever.

God has declared his justice through the atonement of Christ in pardoning the sins that are past,—in pardoning the sins that ever have been pardoned. It is in the propitiation of Christ, therefore, that all foregoing revelations centre, even from the beginning of the world. It is by this that all types and shadows of ceremonial worship are to be explained. It is in this that the gracious promises of ancient times are fulfilled. If this be the food, the support, and the life of your souls, you will glory only in the cross of Christ, and unite with all the redeemed in ascribing all praise, and honour, and glory to him who loved you, and washed you from your sins in his own blood.

The way to obtain a saving interest in the atonement of Christ is, to believe on Jesus. It is here that the holy and the righteous God appears just, and the justifier of him which believeth in Jesus. The Gospel, indeed, in inviting all, opens a door of hope to all. But remission of sins and eternal life are bestowed only upon him whose whole plea for acceptance is the merit of him whom God hath set forth as a propitiation through faith in his blood. He only can be justified who rests upon that ground upon

which God is just while the justifier of him that believeth in Jesus. He only that believeth on the Son of God hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him. By him all that believe are justified. When we are in possession of faith in the Lord Jesus Christ, we have peace with God,—we have the great salvation: when we want this faith, the propitiation of Christ, and the salvation procured by it, are of no avail to us.

Do you believe on the Son of God? Do you look for the pardon of sin, and justification before God, only in virtue of your union to him? If so, you have been awakened from the slumbers of spiritual death, and under a sense of sin and of its consequences you have cried unto God. You have said, How can we come before the holy Lord God who will by no means clear the guilty? We are all as an unclean thing, and all our righteousnesses are as filthy rags: we all do fade as a leaf, and our iniquities like the wind have taken us away. With great concern you have asked how you might escape the wrath to come: "Out of the depths have I cried unto thee, O Lord." "If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?" In this state of mind you have been directed to Christ—to his atoning sacrifice; and you have cast your burden on the Almighty Redeemer, saying, Lord, save—I perish. Thou art my only hope, my only refuge; all my salvation, and all my desire. It is in thy righteousness only I pray to be found, and in thy cross only I desire to glory.

Salvation is restricted to him that believeth; but God has commanded all men to believe in Jesus; and he has thus given a warrant and an invitation to all to come

to Christ for pardon, and justification, and life eternal. Do not listen to those who tell you that the pardon and the peace which you want are far away, and can only be obtained by painful efforts, by rites and ceremonies. God has set forth his own Son to declare his righteousness in the remission of sins; and for the very purpose that he might be just, and the justifier of him that believeth in Jesus. In Jesus, then, you have a pardon now waiting you, purchased by his precious blood. Come to him, and it will be yours in reality. You want a righteousness in which you can stand with acceptance before God. In Christ you have a righteousness all glorious and perfect, in which the righteous Judge cannot see either spot or blemish, and by which he is just while justifying you. Will you not freely receive it? Will you not put forth the hand of faith and take it? What is the hindrance? Is it the multitude of your sins? The blood of Jesus Christ, the Son of God, cleanseth from all sin. Is it the fear of God's anger? His justice is satisfied, his holiness proclaimed, his truth fulfilled in the propitiation of Christ, and he is the just God while justifying all who take refuge in Christ.

Are you anxious to know whether you really believe n Jesus? Are you anxious to ascertain whether your aith is a living faith, or merely a dead faith—that ominal profession which has no influence on the heart id life—that presumptuous confidence by which so any deceive themselves? What are your views of rist, the great object of faith? To them which believe is precious. In him they have a surety who has paid r debt, and who has cancelled the bond that was nst them, and contrary to them, and taking it out

of the way, has nailed it to his cross. In him t have righteousness, sanctification, and redemption; they count all things but loss for the excellency of knowledge. Is it so with you? They who believe Jesus have humbling thoughts of themselves. They that their depravity and guilt would for ever excl them from the gracious presence of God—that tl are poor and miserable, blind, and naked—that tl are dependent upon Christ for every blessing. Is it with you? Do you cleave to Christ for all your sal tion? Do you with earnestness of heart cast yoursel upon him as your hope, your righteousness, your almigl Saviour? Then, whatever may be your wants, however great may be your sins, you have in Ch provided for you every blessing that you need.

Finally, They who believe in Jesus really receive h as a Saviour, and appropriate the blessings of salvati to themselves. It is not a feeble or a cold recepti which they give to the testimony which God has giv concerning his Son,—to the faithful saying, worthy all acceptation, that Jesus Christ came into the world save sinners. To them this is good tidings of gr joy; and they receive Christ as the life, the righteo ness, the treasure of their souls. Lowly, self-abas and renouncing all dependence on themselves, they l hold of Christ as all their salvation. Is it so with yo Have you in reality, as well as in profession, appr priated to yourselves the blessings of Christ's redemptio If so, God himself is your justifier: for he is the justifi of every one that believeth in Jesus. If so, there no condemnation to you; for who shall lay anything your charge when it is God that justifieth? He justifi

you in Jesus, consistently with his justice, with the glory of his great name, with the high honour of his law and government.

Is there any one here whose sins appear to him too great for any mercy to pardon — whose case appears to himself too miserable and desperate for any power to deliver him? Let him look to him whom God hath set forth a propitiation through faith in His blood to declare his righteousness in the remission of sins: and let him think whether the efficacy of that Divinely appointed propitiation be not infinitely above and beyond the guilt of his sins. It is only through the efficacy of that atonement that any sin can be pardoned; and such is its efficacy in exhibiting the justice of God in the forgiveness of sins, that he can save, and will save the chief of sinners who believes in Jesus. "Come, let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Come to Jesus, weary and heavy laden, under a sense of guilt, and with the burden of your transgressions, come to him, and he will take away your burden, and he will give you rest. You may, indeed, lie in the dust before God when you remember your guilt; but refuse not to listen to God when he is speaking peace and forgiveness to you through the propitiatory blood of his own Son. Lay hold on this hope set before you, rest upon Christ, and upon his redeeming work as your only plea, and your sins will all be forgiven, and you will be filled with peace and joy in believing.

You see here the perfect safety of all who are resting for salvation and for eternal life on the propitiation of

Christ. You behold him who bore your sins in his o body on the tree,—who was smitten, stricken of God a afflicted, for you: and in his Divine greatness, you see all-sufficiency and the infinite grandeur of his atonem made for your sins. While it brings unutterable gl to God, it brings to you who are truly united to Chr and are his followers in truth, a full remission of all y sins. He who sits upon the throne of judgment is satisfied judge: he looks with delight and complace on that which is the ground of your hope; and he p claims through him who suffered and died for you, t He blots out your transgressions, and will not remem your sins. Oh, that you may be able to realize this feel its truth, and to rejoice in God through our L Jesus Christ, by whom you have received the reconci tion! Though he was angry with you, his anger is r turned away from you: and in the fullness of his lo and in the all-sufficiency of his grace and power, he be your God for ever and ever, and he will be your gu even unto death.

As to those who are so careless about these blessi as not to ask them, as not with earnestness to seek th I have only to say, that we cannot conceive the inflict of a greater punishment than to deprive you of them to withhold them from you for ever. The criminality disregarding or neglecting this great salvation, it is possible for us to estimate. It sets aside as unwor of confidence the testimony which God has given of Son. It is the act and the indication of a mind in mediate hostility to the character, the truth, and purposes of God. It is a rejection of the redeeming p devised by infinite wisdom, love, and power. And

does this unbelief,—this rejection amount? It shuts
e light of God's reconciled countenance: it excludes
the efficacy of the propitiation of Christ, bars the
against the influences that could soften and renew
d leads to a final and eternal separation from the
r and the gracious presence of God.—But yet there
pe—yet there is room: yet God waiteth to be
ous: and Jesus is able to save to the uttermost all
that come unto God by him.

SERMON IX.

CHRIST SUFFERING FOR SINS THAT HE MIGHT BRING US UNTO GOD.

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1 PETER III. 18.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."

THE theme of the text is one that can never be too often brought under our serious consideration, and cannot occupy too much of our meditations. Its interest is inexhaustible,—its grandeur and mysteriousness are beyond our full comprehension. The prophets and apostles delighted to expatiate on it. The pleasure which they felt in its contemplation, and the transcendent value which they attached to it, are shown by their often recurring to it, their warmth of feeling in stating it, and their seeming digression for the purpose of alluding to it. They tell us that so great are the glory and the magnitude of this theme that angels desire to look into it:—that the redeemed in heaven make it the burden of their song, and continually ascribe salvation, and honour, and glory to the Lamb that was slain. "Christ hath once suffered for sins, the just for the unjust, that he might bring us unto God."

From these words we learn, first, what Christ did: secondly, for whom, and in whose stead, he suffered: and

thirdly, the end of his sufferings,—"That he might bring us unto God."

I. We are to direct our attention to what Christ did—"He suffered for sins." This is the great and peculiar doctrine of the Gospel. He bore our sins in his own body on the tree. He suffered for sins who alone, as God and man, was able to expiate them. He himself was the sacrifice for sin, the altar upon which it was presented, the priest by whom it was offered, and the incense by which it was acceptable and pleasing unto God.

When it is affirmed that he suffered for sins, we are taught that Christ was really substituted in our room, and that he gave himself a ransom for us. He united himself to us by taking our nature upon him; and as our voluntary surety made himself responsible for our transgressions. He was charged with our guilt, and thus was made sin for us though he knew no sin, that we might be made the righteousness of God in him. The load which no created power could have borne, the guiltiness of the millions of the redeemed, fell upon him. We had all like sheep gone astray, we had turned every one to his own way; and the Lord laid upon him the iniquity of us all.

We are unable fully to comprehend all that is meant by the judicial imputation of our guilt by the Judge of all to the Holy One of God. But we know that the consequence was suffering,—suffering for sins: and if the amount of this suffering was, as we know it was, the award of his justice who is infinitely pure,—the expression of his displeasure against sin who is the Sovereign and Righteous Ruler of the universe, how great and fearful must be the evil included in it! The omniscient

God to whom all the sins of his people are known, laid all the punishment due to them on One who is Mighty, —upon One who in obedience to his will, and from compassion to sinful men, consented to bear it,—upon One who willingly offered himself as the ransom price of their redemption. All that the law threatened, and all that the law demanded, he actually endured. The death which is the fruit of disobedience, he suffered, accompanied with extraordinary aggravations. His death was violent, it was painful, it was ignominious; and his meekly submitting to it, is a proof of his astonishing condescension, and deep humiliation. He became obedient unto death, even the death of the cross.

He suffered for sins in his whole human nature. His body was broken and his blood was shed. In the garden of Gethsemane, through the intensity of his sorrow, his sweat was as it were great drops of blood falling down to the ground. On his head was placed a crown of thorns: his hands and his feet were pierced with nails. The agony of his soul is expressed by terms which denote extreme suffering. He was exceeding sorrowful, even unto death:—he was sore amazed, and very heavy:—he offered up prayers and supplications, with strong crying and tears, unto him who was able to save him from death. What but his conflict with the sense and apprehension of God's wrath could have led him to say, "Now is my soul troubled, and what shall I say? Shall I say, Father, save me from this hour? No: because it was for this I came into the world." If the curse of the law included the sensible loss of God's gracious presence, and the actual infliction of the evil threatened, did not Jesus bear these, when he redeemed

us from the curse of the law, being made a curse for us? Do not his own words furnish the awful comment, "My God, my God, why hast thou forsaken me?" "O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel."

When he suffered for sins it seemed as if the whole creation united in contributing to his suffering. The powers of darkness, the Jews and the Gentiles, both Herod and Pontius Pilate, concurred in his death, and added to its aggravating accompaniments. Even the inanimate creation deepened the gloom which surrounded the Man of Sorrows, when he trode the winepress of Jehovah's wrath alone. The heavens were veiled in darkness; the earth shook and trembled; the rocks were rent; and the graves were opened. Even the angelic hosts, though twelve legions of them would have descended to surround and shield the Son of God, were restrained from preventing the killing of the Prince of Life, and the Lord of Glory. But all agents, intelligent and unintelligent, were only instruments in accomplishing the purpose of Him who set forth his own Son to be a propitiation through faith in his blood, to declare his righteousness in the remission of sins. It was no feeble arm that brought the Mighty One down to suffering and death. It was the arm of the Almighty that laid upon him the penalty of our iniquity. He spared not his own son, but delivered him up for us all. Looking to the design of his sufferings, and to the glorious results, it pleased the Lord to bruise him, and to put him to grief. It was he who put the cup into his hand which could not pass from him till he had drunk it. It was he who

marked him out as the victim in whom his justice w to receive satisfaction, and by whom his law was to honoured and magnified; and it was he who arrang and directed the means by which his own great redeemi purpose was to be accomplished. "Awake, O swor against my Shepherd, and against the man that is n fellow, saith the Lord of hosts." It was this that ma the burden of our sins overwhelming; that made l sorrow deep and unparalleled; and that occasioned t agony of his soul when he stood between a holy God a a guilty world.

His suffering for sins,—because it was his suffering, was efficacious. It was the taking away of the guilt, his people. He made an end of sin by rendering fi satisfaction to Divine justice on account of it: he ma reconciliation for iniquity, and brought in everlasti righteousness. He has put away sin by the sacrifice himself: and having removed that which is the cause separation between God and man, there can be no co demnation to them who are in Christ Jesus. Who sh lay anything to their charge? It is God that justifiet who is he that condemneth? It is Christ that died, y rather who is risen again, who is even at the right ha of God making intercession for us.

II. We are to consider who it was who thus suffere and for whom he suffered. He suffered, the just for t unjust. This leads us to notice,—

1. The amazing compassion and love of Christ to sinf men. He was active and voluntary in his sufferings f us. It was not with reluctance or by constraint that h made himself a sacrifice for sin. This could not be. N man taketh my life from me, but I lay it down of mysel

I have power to lay it down, and I have power to take it up again. It was with generous kindness that has no parallel that he who was rich in the fullness of his own all-sufficiency,—that he who was rich as the Creator and possessor of all worlds made himself poor, that we through his poverty might be made rich. With the zeal and readiness of boundless love, he presented himself as a sacrifice for the sins of his people; and said, "Deliver them from going down to the pit, for I will become a ransom." With his whole soul animated with love to his Father and compassion to sinners, he suffered for our sins and took them all away.

It was only love, pure, active, and god-like benevolence, that could have originated the stupendous scheme of our deliverance, and have carried that amazing scheme into effect. It sprang not from any merit in man,—for he was loathsome in his sins;—and not from any necessity on the part of God,—for he is all-sufficient and blessed for ever more:—but from the depths of that love of Christ which passeth knowledge. That we while yet sinners, while in our present state of pollution, should have been, and continue to be, the objects of Christ's love, is what we endeavour in vain to comprehend. But notwithstanding, it shines prominently forth in his undertaking our deliverance from the tremendous evil of sin,—an undertaking which involved not merely condescension, but such suffering and such death, the fearfulness of which it is impossible for guilty man to conceive. He came down from the realms of glory for the accomplishment of this vast scheme, not with shrinking timidity, but with the readiness of love,—not by the utterance of complaints, but with the announcement of eager willingness,

"Lo, I come to do thy will, O God." And wl
came to the final hour of his suffering, how did h
sustain him?

Was that love a blind absorbing passion?
regardless of law, and authority, and sacred obli
No: its strength was shown by the maintenance o
though that involved his giving himself for us a s
for our sin. He possessed almighty power, if powe
could have accomplished our salvation. Could
who is omnipotent have by his power placed ma
state of bliss without involving himself in sufferi
death? That could not be. Almighty power co
do it. The character, the law, the authority of the
great Governor, and the welfare of his universe f
it. Sin demands suffering: it cannot be taken aw
by expiation. Christ gave the expiation requir
that the triumph of his love was the triumph o
teousness and mercy, of law and of justice. Christ p
self in the place of the sinner, he took all his tra
sions upon himself, he stooped to all the obligatio
to all the penalties of the broken law; and he did w
other could have done, he redeemed him to God
blood. "He suffered for sins, the just for the unj

2. The sufferer was the Just or the Righteou
He is often represented in his greatness—greatness
was manifested in his signal abasement to the d
the cross. For then the rending of the rocks, a
darkening of the sun, and the trembling of the
proclaimed his majesty and glory. Here he is pre
in his purity as contrasted with the impurity of
whose representative he is. He is the Righteou
To be righteous according to our standard, and

estimation, is nothing. To be deemed pure and spotless by angels implies a high degree of purity. But to be faultless in his estimation in whose sight the heavens are not clean,—to be faultless before the presence of his glory whose holiness is his brightest attribute,—this was the righteousness which was found in the Great Surety of sinners. Hence the delight and complacency with which the Father regards him. It was of him in his state of lowliness and abasement he said, "Thou art my beloved Son: in thee I am well pleased."

He was qualified by his moral greatness, by his matchless perfection, to be the representative of sinners, and to make intercession for the transgressors. In discharging this office, our attention is directed, not so much to his infinite majesty and power as to his Divine purity. For, what was the enemy which he had to encounter and to overcome? What was the tremendous evil from which he came to deliver us? He had to meet sin, and to make satisfaction to violated law and offended justice. He was to be made sin for us though he knew no sin, that we might be made the righteousness of God in him. He was to do that for us with the Great Ruler of earth and heaven which we could no more do for ourselves than we could calm the fury of the storm, or arrest the sun in his course. It was he who is pre-eminently the Just One who was so capable of bearing the iniquities of us all as to make a full atonement for them, and bring in everlasting righteousness.

3. Those for whom he suffered were unjust. They were criminal and under condemnation. We can conceive of persons as unfortunate only, while, at the same time, nothing can be laid to their charge. It is not so

with us, for we are unjust, and as unjust we are guilty. We have wronged God the fountain of our being, and the righteous ruler of the universe. At this moment we are declared to be transgressors of his law, and therefore are condemned already. We have within us that only thing which God hates,—that character of sinfulness which all holy beings loathe. We have the stain of sin upon us so deep that we are all as an unclean thing. It is not that your love to God who loads you with his benefits is weak and imperfect: but that you have no love at all for him;—that you are in a state of enmity against him;—that your ways are opposed to his ways;—and that your enmity to the great God, concealed from yourselves, it may be, under the forms of religion, is as deeply seated in your nature as sin can make it. And yet it was such as you that Christ represented when he suffered for sins. With infinite abasement the Holy One of God appeared as the wonder of heaven in the likeness of sinful flesh. Scarcely for a man who in all his ways is righteous would one die. It might happen that for an amiable, kind, benevolent person some one would even dare to die. But for him who is wanting in love to God and in benevolence to man, who would be found willing to lay down his life? No one. But the compassion which is not to be found in the bosom of man, has been found in the bosom of God. God commendeth his love towards us, in that while we were yet sinners, Christ died for us. He suffered for sins, the just for the unjust.

All this he did, that he might save you. All this he did that he might magnify the law, and redeem you from its curse. On his part, what marvellous condescension, what amazing love! It is love which while it has clothed

the law with awful glory, has provided a way of escape for the sinner. Have you fled for refuge to this hope set before us? Are you satisfied with the mere hearing respecting it, and with the expression of your admiration of it? Or have you, from a longing desire after pardoning mercy and redeeming love, reached forth towards the Great Deliverer, embraced him as your surety and Saviour, and committed to him your whole soul to be saved, and sanctified, and blessed for ever? Do you feel that out of Christ you are perishing, and must perish; and do you make it the chief business of life to win Christ, and be found in him? Are you actually receiving him who stood in the room of guilty sinners, and who now proclaims to this world of guilty men, the largeness of his grace, the tenderness of his compassion, and the freeness and the fullness of his salvation?

III. The great end and object of Christ's sufferings—"that he might bring us to God." This was a leading design of the atoning death of Christ. Sin had separated us from God. We had forgotten him, and wandered from him: and in forsaking him, we had forsaken our own mercies, and had become miserable and wretched. Might not the Son of God have recalled us by his word, or by the manifestation of his power, and glory, and majesty? Or might he not have prescribed for our deliverance a course of humiliation, and tears, and prayers, and doings, and sufferings? No: you must be indebted for your recovery from sin and apostacy, and death and destruction, to his cross. If ever saved, you must ascribe your salvation and blessedness to his atoning death. It is there only the wonderful efficacy lies that can put an end for ever to the separation between God and you.

1. His atoning death has taken away that which would keep God at a distance from you. It is not the low position that man occupies in the scale of being that has kept the gracious presence of God away from mankind: for the distance between angels and men is as nothing in the sight of the infinite and eternal Jehovah. Sin is the only thing that is shameful, that dishonours, that separates between a holy God and his intelligent creatures: and this separation having taken place, it was unbecoming the moral greatness and the glorious majesty of God to hold gracious intercourse with us while his justice remained unsatisfied, his law dishonoured, his truth impeached, and while we were under the curse, and liable to the penalty of a broken covenant. It behoved these barriers to be removed before a holy God could return in mercy and in loving kindness and diffuse life and gladness over the regions of spiritual death. But they have been fully and for ever removed by the propitiatory sufferings of Christ. His obedience unto death has reflected such glory on the character, authority, and government of God, as did more than take away the reproach which the transgression and rebellion of man had cast upon his Maker; it has exhibited the Divine glory with such effulgence in human redemption as to render it honourable to God to smile with his favour upon those who were his enemies, and to bestow upon them all the blessings and privileges of his children. The Righteous One in suffering for the unjust did what in the estimation of God was sufficient not only to cancel the bond that was against us, and take away all our sin, but to merit for us the greatest blessings which we are capable of enjoying. In proof of this he declared by bringing

ack from the dead the Great Shepherd of the sheep, hat his sacrifice was accepted; that the Friend and aviour of sinners had so perfectly finished his work, as o have removed every hindrance to the free and rich xercise of mercy; and that in token of his delight in im, he raised him to universal sovereignty and dominion, nd has crowned him with glory and honour.

Can we suppose, then, that he who has commended is love towards us while we were yet sinners; that he who spared not his own Son, but delivered him up for s all; and that he who has received from his beloved Son so ample an atonement for the wrongs that had been done, will ever turn away from doing good to his reconciled and saved people? Have they not access—uninterrupted access—to that fullness of renovating and purifying influence which it hath pleased the Father hould dwell in Christ? Can they be thus brought into ontact with boundless compassion, infinite purity, and nfailing truth and love, without a separation from the wer and practice of sin—without an abiding union tween them and the power and practice of righteous-s? If we who believe on the Son of God have such nion with Christ in his death—in his atoning rings—that we are as effectually redeemed from the of the law, as though we ourselves personally had the atonement; have we not at the same time such erest in the favour and love of God, that though ountains should depart, and the hills be removed, ng kindness shall not depart from us, neither shall enant of his peace be removed?

rist by his propitiatory sufferings brings sinners d, because he, in consequence, subdues and

destroys that which would cause us to continue away from God. By the death of our mighty deliverer, the great adversary Satan is wounded, conquered, led captive, triumphed over, and even trodden under feet. As to sin, it shall not have dominion over them that are in Christ Jesus; for its power is destroyed. The Holy Spirit is given to change the heart and the affections, so that enjoyment will be found only in communion with God, and in obedience to his will. Through the power of his enlightening, purifying, and comforting influences, they shall be kept near to God, nor will they be permitted to turn away from him. "Whosoever shall drink of the water that I shall give him shall not thirst for ever: but the water that I shall give unto him shall be in him a well of water springing up unto everlasting life." To the appeal,—"Will ye also go away?" the heavenly principles and affections implanted in their nature, their view and estimation of the glory of Christ, their desire towards God, and the delight and blessedness which they find in him, prompt to the immediate reply, "Lord, to whom can we go but unto thee? Thou hast the words of eternal life." And as on earth the Saviour suffered to bring sinners unto God, so now in heaven he is faithful to his office, and communicates to sinful men the spiritual life which they have lost, and by calling, and justifying, and sanctifying them, he leads them to the heavenly kingdom where they shall be ever with the Lord.

3. By the constraining motives presented by his cross, Christ continues, and will always continue, to bring sinners unto God. Numerous have been the devices of man to raise mankind from the debasement of sin and ungodliness, and to improve their moral and spiritual

dition. But all these devices have been inefficacious rescuing them from idolatry, or pollution, or misery, alienation from God. It is only the cross of Christ t has done this: it is only the cross of Christ that do this. It is only by this, exhibited in the Gospel, t sinners are at first awed, convinced, and made ling to bow to the Divine authority; and the prinles of contrition, of faith, love, and godly fear, give the cross of Christ an impelling power, a comnding authority to holy and heavenly action. Others y be but little affected when they hear of the wonders Gethsemane and Calvary—of the atoning death of Man of Sorrows, who poured out his soul as an ring for sin; but believers in Jesus maintain upon ir hearts so deep a sense of the evil of sin, that when y look upon him whom they have pierced, they mourn him as one mourneth for an only son, and are in erness as one who is in bitterness for a first-born. suffered for my sins, says the penitent believer, that might bring me unto God. He was made sin for me, ugh he knew no sin; and, in obedience to his comnd, and constrained by his love, I lay my sins down the foot of his cross. As he, the Lord of glory, has ffered on a cross for me, I wish henceforth to bear out with me the dying of the Lord Jesus, that the life so of Jesus may be made manifest in my mortal body. I am crucified with Christ; nevertheless I live; yet not but Christ liveth in me; and the life which I now live the flesh, I live by the faith of the Son of God, who ved me, and gave himself for me."

It is only by a view of the amazing sacrifice of the oss that sinners are awakened from the death of sin,

and are led to say in the midst of their apostacy We will arise, and go unto our Father. The brightne and the beauty of the creation cannot effect this: it only by looking to the blessed Jesus yielding himself u to the death of the cross, and hearing his dying groan and his mysterious complaints to his Father, and remem bering that these sufferings were endured for rebellio sinners that they might be brought unto God; it only by this that sinful men are arrested, subdued, an made willing to return unto God. You cannot arre the progress of sin, or deliver man from its power b the loveliness of the most resplendent scene that thi world can present; it is the cross as connected with th sacrifice of God's own Son that awakens up the sym pathies and the anxieties of the human heart, and tha can bring the stout-hearted, and those who are far from righteousness, to embrace the only name, and the only remedy, under heaven given among men whereby we must be saved. It is only ignorance of the desperate evil, and of the Divine remedy, that can lead any of us to imagine that the soul of man can be rescued from its guilt and cleansed from its pollution by any outward ordinances, or by any means of human devising: we must look to Gethsemane and to the cross for that only and great salvation which we require—for that Divine power that can raise fallen man from the depths of his guilt and misery; and by making him a new creature in Christ Jesus, fit him for immortal happiness. This is the fountain that has power to wash away our sins; and in this fountain all who have entered heaven, or who shall ever enter heaven, shall be found to have washed their robes and made them white.

If the design for which Christ suffered was that he ght bring us unto God, it deeply concerns us to ıow whether we have been brought unto God. Has e design of Christ's propitiatory sufferings been complished in our conversion to God—in our being rned to the love and to the service, and to the joyment of God? How awful are the interests, how ısearchable are the sorrows and the joys, involved in ıe solution of this question? Eternal happiness or ernal misery is involved in it. What does it benefit e, that thousands around me are deluding themselves resting in their own righteousness, their prayers, eir sacraments, their feelings, their tears, their pro- ıssions? Am I rescued from this fearful delusion, d resting only upon him who suffered for sins, the ıt for the unjust, that he might bring sinners unto ɔd? Am I seeking to know more of Christ as my ;hteousness and salvation, the extent of whose grace, d the tenderness of whose love, and the fullness of ıose salvation, must ever surpass my knowledge?

Have you by the cross of Christ been brought unto od? If you have been brought unto God, you highly ılue, and you unceasingly love him who suffered for ɔur sins, who died that you might live, and who has ılled you by his word and his Spirit to the knowledge himself. And he in whose heart love to Christ ıists will lead him to delight in him, to feel true ımpunction when he does anything that may offend m, and to desire to live as in his presence, to imbibe spirit, to walk in his footsteps, and evermore to with the Lord. Is it so with you? They who ve been brought to God through Jesus Christ, are

constrained by love to obey his commandments, to li
not unto themselves, nor according to the evil maxi
of the world, but to the glory of him that died f
them and who rose again. Is it so with you? Th
who have been brought to God through Jesus Chri
have just views of the character of God, not only
merciful and gracious, and full of compassion, but
a God of holiness—who hates sin, and who lov
righteousness. They rejoice in the Lord, and gi
thanks at the remembrance of his holiness. Th
exalt the Lord our God, and worship at his holy h
because the Lord our God is holy. Is it so w
you? They who have been brought to God by Je
Christ, are anxious to keep near to God, to walk w
him, and to observe all the means of grace, and
the sacred ordinances which he has appointed
holding communion with his people. As the h
panteth after the water brooks, so they pant after
gracious presence of God, the living God, and th
rejoice when they are invited to come before him.
it so with you? Those who are really restored
God by the interposition of Christ, make choice
God as their portion in time, and as the fountain
their blessedness, and the portion of their souls
ever. They value above all things their interest
God as their God for ever and ever, who will
their guide even unto death. Is it so with you?

As for those who are conscious that they have n
yet been brought unto God, I know not what great
loss they could sustain than that God should lea
them to be guilty wanderers from his presence
ever. I know not what greater evil could be inflict

them than to leave them to sink into the depth of sery from which hope is for ever excluded. I cannot rest their course to everlasting ruin; but I can ect you to ONE who is mighty to save, and whose e and compassion have been proclaimed to a guilty rld by his own assurance,—"Him that cometh unto , I will in no wise cast out."

SERMON X.

CHRIST THE REDEEMER AND THE MIGHTY CONQUEROR.

ISAIAH LXIII. 1–5.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me."

THE surpassing grandeur and sublimity of these verses are perhaps unequalled even in the Book of the prophet Isaiah. The glorious Personage described is seen coming from Edom, the country of the professed enemies of the people of God, and with dyed garments from Bozrah, the

that country. From this some have concluded, whole description applies to the destruction of ıristian enemies of the church by the Redeemer. appears evident, that it is a sublime view of the ; work of Christ,—involving, as the completion ork necessarily does, the discomfiture and the of all his and the church's enemies. He is here to our view as a mighty conqueror, returning in rom the destruction of his enemies, and bearing person the marks of transcendent dignity and

consider, I. The Person spoken of, and the n given of him; II. The nature of the work has performed; III. The exclusive claim which the performance of that work.

are to consider the Person spoken of, and the n given of him. The former chapter closes with se of the Saviour's appearing. This promise is ı great solemnity. "Behold the Lord hath pro- nto the end of the world, Say ye to the daughter Behold thy salvation or thy Saviour cometh: ı reward is with him, and his work before him." :t, he is seen as performing that work, and as g gloriously in its accomplishment.

bears the marks of having been in the midst of ɜs. He is seen as coming up from Edom, with ments from Bozrah. When our Lord came n heaven to earth, did he not come to a land by his enemies; to a revolted province of the ıg—to men who had forgotten the God that m, and by whom his beloved Son was despised ɜed? Was it not on this earth, and by men in

our nature, that the Prince of life was killed, t
Lord of glory was crucified? It was in this wo
he who dwelt in the bosom of the Father, had no
to lay his head;—that he who is the object of a
to angelic hosts, suffered contumely and scorn;—
by whom all things were created, visible or invisi
a man of sorrows and acquainted with grief;—
who is God over all and blessed for ever, in our
humbled himself, and became obedient unto deat
the death of the cross.

This was indeed the land of his enemies; and t
of his entrance into it was the hour of the power
ness. But he vanquished all his adversaries: he
principalities and powers, and made a show of
triumphing over them in his cross. He overca
and death, and hell; and as a mighty conqueror,
ing from the conflict in the greatness of his stren
ascended up on high, leading captivity captive,—
down on the right hand of the Majesty on hig
thus came up from Edom, the land of his ene
having by his great work reduced that rebellic
vince to a kingdom for himself,—a kingdom in wh
are to show forth the transcending power of his g
compassion,—and which is to be filled with the
the Lord, as the waters cover the sea.

2. His apparel gives indication of his Divine
ter,—it is glorious. Though he assumed the n
man, and the form of a servant, he was truly th
of the invisible God, the brightness of the Father'
and the express image of his person. This glory,
veiled while he dwelt on earth, was occasionally b
the glory of the only begotten of the Father. I

through the dark cloud that encompassed the Man of sorrows. It appeared on the Mount of Transfiguration when his face did shine as the sun, and his raiment was white as the light. It was manifested throughout the whole of his ministry of love, and power, and mercy: and in his deep humiliation and sufferings, so bright was his moral dignity, so exalted appeared his real greatness, that nature and men acknowledged that truly this was the Son of God. Nor was it hidden when he was rejected. His Divine greatness rose above the shame of the cross. His glory shone through his sufferings in the grandeur of the object he had in view by his atoning death. He laid down his life that God might be glorified in the salvation of sinful men: he could say in reference to what he had done and suffered, "I have glorified thee on the earth; I have finished the work thou gavest me to do."

Have not you, believers, seen the glory of God in its full radiance shining in the Lord Jesus Christ? In him you have found treasures of wisdom and knowledge: in him you have grace appearing in all its freeness,—in its sovereignty passing by the angels that sinned, and fixing on fallen man;—in its unsearchable riches abounding where sin abounded;—providing a Saviour for the lost, even him who thought it no robbery to be equal with God, but made himself of no reputation, and humbled himself to endure the agony of Gethsemane, and the gloom, and the terror, and the death of the cross. As often as you gaze on this wonderful sight,—on the Divine perfection which shines forth here,—you will behold the Saviour as glorious in himself, and glorious in his apparel. When you look to the wondrous cross on which the Lord of glory died, you see light in God's marvellous light;—

and you experience what it is to have God shining into your hearts, to give you the light of the knowledge of the glory of God in the face of Jesus Christ. Then you can join with the Apostle in expressions of love and of admiration to him who is the chief among ten thousand, and altogether lovely. May you know more of the lifting up of his countenance, of the shining forth of his glory!

3. He travels to his work, and from his work, in the greatness of his strength. The expression is indicative of the inherent and infinite power of the Son of God, who came in his might and majesty to accomplish a work to which no other than he was adequate. He looked, and there was none to help, or that could help; and "I wondered," said he, "that there was none to uphold: therefore mine own arm brought salvation unto me." He came with the strength of omnipotence to do that which it required more than omnipotence to perform,—and what omnipotence by itself could not accomplish. He came to raise up on high that law of God which had been trampled in the dust;—and by his own meritorious obedience to magnify it and to make it honourable. He came in the greatness of his strength to make atonement for the sins of men,—and to give his life a ransom for them. Having finished his work without fatigue and without weariness, he travels in the greatness of his strength to new conquests, and has determined that all who continue his foes shall become his footstool. His is the strength to make the stout-hearted and the rebellious willing in the day of power;—to bring down every high mountain and to exalt every valley, that the glory of the Lord may appear, and that all flesh

ıy see it together, even as the mouth of the Lord th spoken it. His reign and dominion shall extend spite of all opposition; and by the effectual working his mighty power, sinful men, humbled and contrite, l bow to his sceptre, and become his devoted subjects. d as to those his enemies who will not have him reign over them, he will miserably destroy them in .t great and terrible day when he will execute ıgeance upon those who obey not the Gospel. They ll then know the folly of engaging in a contest so ·qual,—and that it is a fearful thing to stand out ıinst Him the greatness of whose might and dominion unsearchable. "He shall strike through kings in day of his wrath. He shall judge among the ıthen; he shall fill the places with the dead lies; he shall wound the heads over many countries." ı may seem to us to delay his coming to take unto n his great power, and reign over the whole earth: t he will yet travel to his work in the greatness his strength, and there shall be heard as it were e voice of a great multitude, and as the voice of ıny waters, and as the voice of mighty thunderings, ying, Alleluia: for the Lord God omnipotent reigneth. 4. He speaks in righteousness, or rather, he speaks righteousness. This is the description he gives of nself. He has wrought out this righteousness. He made known under the character of the Lord our hteousness: he is the end of the law for righteous- s to every one that believeth. The way of salvation ich he has opened up by his meritorious obedience l atoning death, is not opposed to the law: on contrary, it is magnified and made honourable; its

Divine authority is fully established. Christ in his cross speaks in righteousness, because he has made known more fully the justice, the holiness, and the majesty of God;—he has given by his redeeming work a higher glory to the attributes of God, than could have been given by the execution of the penalty on a world of transgressors. He, as the substitute of his people, rendered perfect obedience to the law of God, and thus wrought out a righteousness which is imputed to all who believe in him, and constitutes their title to life everlasting. He was made sin for us though he knew no sin, that we might be made the righteousness of God in him.

Does not the Saviour speak in righteousness and of righteousness, when he proclaims from the cross the joyful news that his redeeming work is finished? What, is the work of the sinner's salvation finished? Is there nothing for you but to accept and to enjoy a complete salvation;—a salvation which is in harmony with all the claims of the righteous government of God? His sufferings have made so complete an atonement that there is not one stain of guilt left to be removed by you. His righteousness is so perfect,—so well pleasing to God, that no good work of yours is required, or can be accepted, for your justification before a holy God. In this all glorious righteousness, the like of which was never before on this earth, and which is to constitute the robe of the redeemed in heaven, you may stand with humility but with gladness before a holy God. This all perfect robe is his to give, and therefore

5. He is described as mighty to save. He is so,

of his own infinite strength and power;—
of the greatness of that salvation which
npleted;—on account of the numbers he
—and on account of the great sinners whom
s to save. He came into the world to save
en the chief: and he is able to save to the
ll those who come unto God by him. Sin
every one that it affects, it destroys; it
im, so that he falls from God, and from
d becomes helpless, and miserable, and lost.
had not been complete, if our misery had
great, you would never have heard of so
n event as the coming of the Son of God
n to save us: you would never have heard
ening for our deliverance, and proclaiming
mighty to save. "I looked," says he, "and
none to help, and I wondered that there
o uphold: therefore mine own arm brought
It was when none else could help us that
ed: it was when our condition was desperate,
love and pity, travelled in the greatness
ngth for our deliverance; and stooped so
e might raise the greatly fallen, and become
save.

ext he is described in language which shows
ne with the purpose and the power to save;
on his strength, and came in his zeal, and in
and in his fury, to accomplish a work in
of the greatness of which the former creation
e remembered nor come into mind. I am
save, says Christ, and therefore I will bring
glory; I will say to the south, Give up, and

to the north, Keep not back, I will bring my sons from far, and my daughters from the ends of the earth. He is mighty to save, and therefore all that the Father hath given to him shall come to him: and sinful men of every rank, and kindred, and tongue, who come to him, shall in no wise be cast out. He is mighty to save, and therefore his dominion shall be from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. It is only when you see your own exceeding sinfulness—when you see the magnitude of the evil under which you lie, that you will see in him who is mighty to save the magnitude of the remedy provided,—that you will see the greatness of that remedy in his uniting himself to our nature, in his coming down among us in this world with the determination to save. When you come to feel that you are great sinners, sunk, lost, and undone, you will rejoice to know that the Gospel proclaims a great and mighty Saviour.—We now proceed—

II. To consider the nature of the work which the Saviour has performed. This is described in very impressive language. "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." There are two things here ascribed to Christ: 1. His overcoming all the enemies of the salvation of his people: and, 2. His effectually securing their salvation.

1. He overcame and subdued all the enemies of the salvation of his people. How did he overcome and subdue them? What are these enemies? The justice and the law of God, and sin, and death, and Satan, and hell. These are enemies that cannot be met and subdued by almighty power merely. For even omnipotence could not touch Divine law and justice. A righteous ruler will never employ his power to bring down and destroy just rule and authority. Neither could this be done by infinite compassion. Compassion must not be allowed to interfere with the administration of law and justice. The law saith, "The soul that sinneth, it shall die;" "Cursed is every one that continueth not in all things which are written in the book of the law to do them." How was this penalty to be borne;—how was this demand to be met and satisfied? We might suppose that this might be done by one act of almighty power—an act by which the penalty and the demand would have been annulled and for ever obliterated. But this could not be. But might not the Son of God by the brightness of his coming,—by his power and his glorious majesty, have destroyed Satan and all his works? Might he not by a display of his mighty power have destroyed death and the grave for ever?

It was not in this way that the enemies of our salvation were to be overcome and subdued. It was through death that the Saviour destroyed him that had the power of death, that is, the devil. It was by making himself a sacrifice to satisfy Divine justice, that he made the atonement which met and satisfied the law, and bore the wrath due to our sins. He trod the great winepress of the wrath of God, in which we sinners deserved

to have been cast:—he trod the winepress alone, whe under the burden of our sins, his soul was exceeding sc rowful even unto death;—in that great winepress he w alone when he encountered the hosts of darkness, a triumphed over principalities and powers in his cro By his own sacrificial death of infinite value,—he has satisfied the law and justice of God, that the law a justice of God no longer oppose the salvation of t sinner, but unite with rich and abounding mercy in pa doning the sins and in the saving and sanctifying, of hi that believeth in Jesus. And such is the perfection of t Saviour's redeeming work, that all the enemies of man salvation are abashed and subdued: all obstacles to his de liverance from their grasp, and to his restoration to hol ness and happiness, are taken away; and God manifes the glory of his character, and invests that character wi a brighter honour and more affecting grandeur, when bestows a free and a great salvation upon fallen men.

Animated by zeal against the enemies of his people,—sin and Satan, death and hell,—he could say, "The day o vengeance is in mine heart, and the year of my redeemed i come." The time fixed in the eternal counsels had arrived, the appointed day had come when he was to display his mighty power, in subduing Satan, in destroying his works, and in liberating the captives: when the deceptions and delusions of the great adversary would disappear like the shades of night before the rising sun: and when a foundation was laid for the complete annihilation of sin and suffering, of death and the grave. These enemies are doomed: they are already sinking: they are like a ship going down; and all who cleave to sin, and continue under its dominion, shall perish with it.

The day of vengeance is still in the heart of the Redeemer,—vengeance upon those who obey not the Gospel, who will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

As for you who are the real followers of Christ, be assured, that though he forgives your sins, he will take vengeance upon all your sinful inventions. The work of destruction is already begun as regards your enemies. Your sin in its guilt is all taken away, so that to you there is no condemnation. Your sin in its power is weakened, so that it shall no more have the dominion over you. Your sin in its pollution is washed away in the blood of Christ, that cleanses from all sin—in the fountain opened to wash from all moral defilement. Your sins in all their penal consequences—consequences that otherwise would extend to an endless eternity—shall like a millstone be cast into the depth of the sea, and shall no more be found. Yet a few short years, and there shall be nothing within you or around you of what has so marred and defaced the image of God. The year of your complete redemption will then have fully come; and as the trophies of his monumental grace who is mighty to save, you will enter with him into everlasting joy and blessedness. This leads me to observe—

2. That the Saviour, by his great redeeming work, has effectually secured the salvation of his people. It was his purpose to do so when he came in the greatness of his strength to save them. And he has done it by the transcendent efficacy of the work which he finished, and by his exaltation, as a prince and a Saviour, to the possession of all power in heaven and on earth, that he may give eternal life to as many as have been given to him.

Look to the completeness and the perfection of that work, and say, if the salvation of all who come to him is not for ever secured. What has he done on earth for this purpose? He took upon him your nature, and offered up himself a sacrifice to satisfy Divine justice, and reconcile us to God; and by this one sacrifice he has perfected for ever them that are sanctified. He has so fully expiated their guilt that he has left them nothing in this way to do. He has finished transgression, made an end of sin, made reconciliation for iniquity, and has brought in everlasting righteousness. And hence, though the iniquity of Israel shall be sought for, there shall be none, and the sins of Judah, and they shall not be found. You see the completeness and perfection of the Saviour's redeeming work by his exaltation and glory in heaven. What must be the transcendent value of that offering that has raised himself from the cross and from the grave to the throne of Jehovah? What must be the efficacy of that atonement made by the Son of God, the praises of which are resounded for ever through the heavenly temple? Are you not resting upon the Rock when you are leaning upon Christ—when you are resting upon the chief corner stone, elect and precious, which God has laid in Zion? Come what may, you are safe. As your salvation is linked to Christ's power and glory, though you may be disquieted, you can never be destroyed—though the world should pass away with great noise, and the elements melt with fervent heat, you have a secure and quiet habitation in the house not made with hands eternal in the heavens.

III. The exclusive claim which the Saviour has to the performance of this work: "I have trodden the wine-

press alone; and of the people there was none with me." Does this imply that there were no other beings in the universe who had compassion upon fallen man? Doubtless angels and archangels pitied our guilty race, and would have hastened for our deliverance, but their compassion could not reach us; their efforts would have been unavailing. He only who was in the form of God, and who is equal with God, could show his compassion with such effect as to reach our salvation, and effectually to attain it. For,

1. He only had the Divine might and power which were adequate to this undertaking. He came in the greatness of his strength for its accomplishment. His coming down from heaven for this purpose proves that there was none else capable of meeting the requirements of law and of justice—capable of becoming the Mediator between a holy God and a rebellious race—capable of encountering sin and Satan, death and hell, and of spoiling all the powers of darkness. None but He who is God could thus interpose for our deliverance. None but he could bring to this great work the infinite perfection required to provide a righteousness commensurate to the demands of God's moral government; none but he could tread the winepress of Jehovah's wrath, and bear that wrath fully in the room of sinners, that he could declare that e year of his redeemed was come—that he could proim from the cross the completion of his vast undering: "It is finished." All is done for which I ged; all is done for which I became the surety of rs.

This work is exclusively Christ's because the ngs endured in its performance were peculiar to

im. He trod the winepress alone; and of the peop here were neither men nor angels with him. Wh is sufferings were when he was wounded for our tran gressions, and bruised for our iniquities, when the Lo aid on him the iniquity of us all, can never be ful nown to any created being. No; it was not feeble m hat could have brought that mighty sufferer to the cro n the garden of Gethsemane, where there was no ou vard cause of his distress, his agony was so inten hat his sweat was as great drops of blood falling dow o the ground. His sufferings there and on the cro were the expiation of our sins, and were from caus bove and beyond the power of man. Man went to th tmost limit of his power in inflicting suffering on th Lord of glory; he did all he could do to heap sham nd ignominy on the Prince of Life, for he nailed hi to the tree: and what could he do more? But the So of God, when treading the winepress alone, was makin the awful atonement for sin. He therefore suffered th curse of the law, bore the penalty of our transgression and, under the overwhelming load, exclaimed, "My Go my God, why hast thou forsaken me?" He paid th debt due by us to Divine justice, blotting out the han writing of ordinances that was against us, which w contrary to us, and took it out of the way, nailing it his cross; and having spoiled principalities and powe he made a show of them openly, triumphing over th in it.

He voluntarily humbled himself. He came down hi self from heaven to this sinful earth; and God so lo the world, that he spared him not, but delivered him for us all. The sufferings which he, as our substit

was called to endure were inflicted by a mightier arm than that of man—by the arm of Jehovah;—inflicted upon him who, because he had come in the greatness of his strength, was alone able to bear them. It was respecting him who is the beloved of the Father, but who undertook to bear the wrath due to our sins, that Jehovah said, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd." It was then that he was in agony, and his sweat was as great drops of blood falling down to the ground. He poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Beware of the *three* great errors into which men are apt to fall:—

(1.) Trusting to comparative innocency.

(2.) To the mere goodness and mercy of God.

(3.) To self-righteousness.

3. Because this great work is exclusively Christ's, he commands all men to look to him alone for salvation—"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." None else but he who is God, and became man for our salvation, can save. None else but he could have made an atonement for us; and none else but he can forgive sin, and deliver from misery and hell. He alone has wrought out salvation—he alone is exalted to bestow it. He alone has the right and the title to invite—to command men of all ranks, of every country, and tribe, and nation to look to him for salvation. There is ample provision for your salvation; none of you are excluded—all are directed

and entreated to turn your most earnest attention to him who is mighty to save—who is able to save to the uttermost all who come unto him. If you have any feeling that salvation is necessary—if you have any conviction of your undone condition, then you have but one Almighty Redeemer to look to. And what should be easier for you than to cast your eyes towards him? He is ready to receive you, to wash you from your sins in his own blood, and to give you, as a free gift, life everlasting. I beseech you, then, to flee to Christ for refuge, and to lay hold upon him as the hope set before you.

Need I warn you against looking to yourselves, even in part? Think not that by any work of yours you will render yourselves more fit to come to the Saviour. Do not harbour the thought, that by some mental exercise or some outward services you will become more deserving than you now are of the interposition of Christ's saving power and compassion. He has left it not to you to expiate one sin, to remove the least stain of the least of your transgressions: he has done it all himself; and he invites you, poor, helpless, and wretched, to receive from him a free and a full salvation. Let neither man nor angel, neither the saints on earth nor the saints in heaven come between you and him: for he alone is the Saviour of the lost; he alone is mighty to save; he alone is the Almighty Friend that you need—that can give peace and blessedness, light and liberty, holiness and happiness, that will never end in the heavenly kingdom.

He himself has done the whole work, and he claims the whole glory. That glory, if you are saved by him, you will willingly give to him. To him you will ascribe your whole salvation, and your victory over all your

enemies. You will gladly unite with the redeemed around the throne in celebrating the praises of him whose arm has brought salvation unto you: "Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honour, and glory, and blessing. Unto him who has loved us, and washed us from our sins in his own blood, and has made us kings and priests unto God, even his Father: to him be glory and dominion."

It was in the extremity of your danger that the Son of God interposed. It was when you were guilty, ruined, perishing, that he said, "I looked, and there was none to help: therefore mine own arm brought salvation." You were in extreme danger; but it was not too late for his mighty arm to interpose. When you might have thought, There is no help, and all refuge fails, his voice was heard saying, "Deliver from going down to the pit: I will become the ransom." May you all be enabled to embrace this mighty Redeemer, and to lay hold of his great salvation!

SERMON XI.

THE BLESSINGS OF THE GREAT SALVATION.

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1 CORINTHIANS I. 30.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

We are thus furnished with a comprehensive enumeration of the blessings derived from the atonement, and are made acquainted with the way in which these blessings may become personally ours. The words of the Apostle give a distinct answer to three deeply important inquiries,—I. What are the advantages which mankind derive from the expiatory sacrifice of the Son of God? II. What are the means to be employed on their part in order to possess these advantages? III. To whose appointment and agency are they indebted, both for the successful use of those means, and for a participation in those blessings?

I. What are the advantages which they who believe on Christ derive from his atoning sacrifice and death? It is evident from the general language of Scripture that they who are in Christ Jesus stand in a new and peculiar relation to God, inasmuch as they are cleared of those charges which had been justly imputable to them as transgressors of his law, and are freed from condemna-

ion. The magnitude and importance of this change we an but feebly appreciate, because we cannot comprehend ll that is implied in the displeasure of God; but it is xpressed in Scripture in terms that might awaken the ears of the most obdurate mind. The wages of sin is leath—a punishment of which we may form some conception from its effects in the present world: in the lissolution of the body, and in the moral disorder and nsensibility of the soul; but which will only be inflicted in all its extent when the Judge of all shall separate the righteous from the wicked. But in consequence of union by faith to the Redeemer, deliverance is obtained from the guilt of sin, the malediction of the law, and the wrath to come. The channel is thus opened through which spiritual life, holiness, and immortal happiness flow to the soul; and in the new and living way consecrated by the blood of Christ, the believer has continual access to God, his reconciled Father.

The first thing which the Apostle mentions in his enumeration of the blessings which Christ becomes to those who receive him is "wisdom." This expression comprehends both knowledge and the power of rightly applying it. In the former acceptation it signifies the opposite of ignorance; in the latter, of folly.

With regard to knowledge: that which is real and effective can only be derived from the Word and Spirit of God. Where can even the speculative knowledge of the character of God, and of the way of acceptance before him, be obtained but from him who came a light unto the world, that whosoever believeth on him should not abide in darkness? It is proved by the history of the world that mankind if left to themselves, however good

their natural abilities, will never help themselves to the attainment of religious knowledge and of moral purity. Unless these blessings are provided for them, the darkness and corruption by which they are held will continue as long as the race. Their condition is as hopeless as it is helpless, in so far as they themselves are to work out their deliverance. Let the light of Divine knowledge be extinguished among any people, and it can only be rekindled by fire from heaven.

While we are thus convinced of the natural helplessness of mankind in regard to the great concerns of eternity, how pleasing is the thought that the provision which their necessities required has been made by God who has graciously interposed to give the knowledge of salvation to his erring and guilty creatures by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. To all who have serious thoughts of God, and who feel the burden of their sins, the proclamation of the Great Ruler of earth and heaven, that God is in Christ reconciling the world unto himself, and not imputing their trespasses unto them, furnishes a stable ground on which to rest their hopes of immortal life. The darkness which had intervened between us and the perfections and the throne of God is dispelled; the doubts, fears, and painful apprehensions which agitated our minds are removed; and we are permitted to view without a cloud the infinite kindness and love of that God who pardoneth iniquity, because he delighteth in mercy. In contrast with the darkness of nature we behold the brightness of the light

of the Gospel, which so clearly unfolds the wondrous scheme of human redemption, Divinely adapted to all the circumstances and wants of fallen humanity, in its ignorance, folly, errors, and wretchedness.

This knowledge of salvation in regard to all who are in Christ Jesus is rendered influential by the internal and Divine illumination of the Holy Spirit. Of such vast importance is the office of the Spirit of God in enlightening the eyes of the mind and in renovating the will, that a prominent part of his work is represented as consisting in the production of these effects. Such are the natural blindness and alienation of the heart of man in regard to the things of God, that Divine and regenerating influence are required in order to their effectual removal. It is only, therefore, when God, who commanded the light to shine out of darkness, shines in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, that we have spiritual and impressive views of the transcendent excellency and loveliness of all that relates to the character of God and to the person and work of the Redeemer.

Hence the knowledge which is the effect of Divine teaching is experimental and practical—a living, operative principle of godliness in the heart; and to denote its peculiar excellency, the terms employed in Scripture to characterize it generally refer in their original signification to the external senses. We are, accordingly, said to taste that the Lord is gracious—to have heard, to have seen with our eyes, to have looked upon, and to have handled the word of life: and the effects of the discoveries thus afforded are contrition, self-abasement, and deep humility. "They shall look upon me whom

they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes. Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." The knowledge thus acquired of the holiness and righteous authority of God is inseparably connected with an intimate acquaintance with ourselves, as weak, polluted, and guilty; and we cannot look at the brightness of the Divine glory without feeling, at the same time, the entire poverty of ourselves and of all our services.

Hence the deep interest which the genuine knowledge of the Gospel never fails to awaken; while it produces in the mind the full conviction of the absolute reality and importance of the great things which it unfolds. The person whose mind is thus spiritually enlightened, as he comes to himself, to use the expressive language applied to the prodigal son in the parable, and feels that he is in himself poor and miserable, blind and naked, says, I will arise and go to my Father." The principles of penitence, love to God, and earnest desire for redemption, begin to operate, and draw him with persuasive and powerful influence to the Redeemer. As he beholds the cross of Christ, the world, himself, and all things appear to him as they are, and not in the light in which the natural man contemplates them. How forcibly do the sufferings of the Saviour exhibit to his view the evil and odiousness of sin, his helplessness and unworthiness as a *sinner*, the infinite kindness of God in devising the won-

drous remedy, and the love of Him who accomplished salvation for him by the sacrifice of himself. The discovery convinces, humbles, and subdues him, powerfully affects his heart with a sense of his sin, and fills him with grateful amazement at the abounding mercy which invites and urges his return. It was for me, he repeats to himself, that the eternal Son of God made himself poor, became a man of sorrows and acquainted with grief, and endured the indignities and pains of the cross. It was my guilt and my corruption that occasioned his sufferings, that caused him to be derided, condemned, and crowned with thorns, and that brought him down to the dust of death. Blessed Jesus, who can ever know the greatness of that love which led thee to procure by thy agonies and thy blood, for sinful beings, redemption from the wrath to come, and reconciliation with God! The glory of thy person and offices, the loveliness of thy character as the Redeemer, the Friend, and the Surety of men, surpass the beauty of the whole creation, and draw me to thee as my only refuge and my hope, as all my salvation, and all my desire. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

The person who is possessed of this Divine knowledge has, at the same time, the power of rightly applying it. Jesus Christ is made of God unto him wisdom. Unlike

other knowledge, which leaves its votaries under the dominion of unholy dispositions, and which can direct them to the attainment only of perishable good, that securely leads to the possession of present and of everlasting blessedness—men who are not under the influence nor guided by the directions, nor animated by the hopes of true religion, are in Scripture fitly denominated fools. Is not that man a fool whose plans and pursuits give scarcely any indication of intelligence—who is so engaged with trifling and momentary gratifications that he disregards the greatest and the most enduring good—who discovers a total want of reason and understanding in those matters which personally and deeply concern him—and who holds the closest alliance with his greatest enemies, while those enemies are working out his ruin? But these characteristics of folly belong to the man who knows not God, who obeys not the Gospel, and who for the sake of the business or the pleasures of the few passing years of his connection with this world neglects the salvation of his soul.

To the person who cordially receives the Saviour he is made of God unto him wisdom. He sees the glories of Him in whom are hid all the treasures of wisdom and knowledge—in the constitution of whose person, and in the accomplishment of whose salvation, the wisdom of God is pre-eminently exhibited. He regards the plan of human redemption as the wisdom of God in a mystery, as the admirable contrivance of the manifold wisdom of God, embracing in itself the counsel of eternity, securing the attainment of the most excellent ends by the most wonderful means, and involving in the fulfilment of these ends the salvation of men. He himself personally is

endued with heavenly wisdom, under the influence of which he seeks the kingdom of God first and his righteousness, resolutely observes those Divinely appointed means by which his best interests are promoted, makes choice in all circumstances of the happiness which flows from the favour of God, and is led on, under unerring guidance, to the possession of a treasure of inconceivable magnitude and of endless duration.

The next blessing which the Apostle mentions as derived from the atonement is "righteousness." This does not signify inherent purity; for that is included under the head of sanctification, afterwards noticed: but it means that perfect ground of justification before God which Christ, by his complete obedience and satisfaction, procured. This is contradistinguished from that personal and faultless obedience to the law of God which constituted the foundation of man's acceptance in a state of innocence. "But by works of law shall no man be justified. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." The personal obedience of the best of men is utterly renounced in Scripture as constituting the ground of justification. The language of all who have been acquainted with themselves and with the way in which man can now become just with his Maker has ever been,—"I will go in the strength of the Lord God, I will make mention of thy righteousness, even of thine only. Enter not into judgment with thy

servant, for in thy sight shall no man living be justified. We are all as an unclean thing, and all our righteousness is as filthy rags. In the Lord have I righteousness and strength: in the Lord shall all the seed of Israel be justified and glory."

Christ is made of God righteousness unto all who receive him, because he by his most perfect obedience merited their justification before God. He who unites in himself the nature of God and man, the Prince of life and the Lord of glory, became a servant; he was made under the law; and the obedience which he rendered to all its requirements was infinitely meritorious. He thus wrought out a righteousness for them so ample, so resplendent, as fully to meet the demands of the law, as to satisfy the Supreme Moral Governor and Judge, and to answer the near relation into which they are brought to God and the Saviour. Its spotless beauty and glory are unfading; for the heavens shall vanish away like smoke, and the earth shall wax old as a garment, and they that dwell therein shall die in like manner, but my salvation shall be for ever, and my righteousness shall not be abolished.

We ought also particularly to observe that Christ is made of God unto us righteousness: the meaning of which expression is, that having no righteousness of our own, the righteousness of Him to whom by faith we are united is, by the judicial act of the Judge of all, imputed to us, or reckoned to our account. The same Divine constitution by which it was required that the Representative and Surety of sinners should bear their iniquities, renders it proper that God should appoint to them, believing in his

ame, the justifying righteousness which their Saviour rought out in their room and stead. If the Lord esus Christ, as the Mediator of the new covenant, oth died and suffered for them in obedience to the aw, is there not the most perfect propriety in the imputation of his merits to them as the sufficient ground of their justification? Did not the dignity of his person by whom this obedience was given, render it infinitely satisfactory and meritorious, and capable of justifying many? Was not his obedience in itself a perfect compliance with the whole law on their behalf, so as even to magnify it, and make it honourable? And if they by their Divine representative thus answered the law in all its requirements, and in each of its penalties, is there not the best reason why his righteousness should become theirs, as the ground of their acquittal from guilt, and of their title to everlasting ife? If he who knew no sin was made sin for them, heir union to him furnishes a ground why they should e made the righteousness of God in him. In this ay, they are clothed with a righteousness which God mself imputes to them, which he regards with bound- s delight and complacency, which is fully commen- ate with the high authority of his just and holy , and of which it is honourable to his govern- t to accept. "Who shall lay anything to the ge of God's elect? It is God that justifieth. Who that condemneth? It is Christ that died, yea r, that is risen again, who is even at the right of God, who also maketh intercession for us."

next blessing derived from the atonement, as in the Apostle's enumeration, is "sanctification."

We are naturally defiled by sin as well as und guilt; and we therefore require purification as as righteousness. Of this, Jesus Christ is the a because he removed by his mediation every hindrance to the abundant communication of that l Spirit by whom we are created anew after the of God in righteousness and true holiness. The union which subsists between Christ and his peo constituted and maintained by the indwelling o Holy Spirit, through whose agency they are again, made new creatures,—have the veil rem from their minds, so that they see the light o knowledge of the glory of God—have their l purified by faith—have those holy and heavenly ciples implanted in them which show their ope in the fruits of righteousness. In this way Chi the author of their sanctification, as he dwells in by his Spirit, the source of light and life, peac joy, and enabling them more and more to die unt and live unto God.

Sanctification is the continuation of the work o Holy Spirit on human nature begun in regener While justification is an act of God's free grace effect of which is a relative change, sanctificatio work really and progressively wrought in us, the of which is our increasing holiness. The former co in the remission of sins, and a title to life on ac of the righteousness of Christ; the latter in de ance from the power of sin by the renovation o nature, and by implanting in our hearts, and taining in operation, the principles of righteousnes godliness. Justification is perfected at once: the

of sanctification is carried on gradually, is possessed in different measures by different members of the body of Christ, and is in no instance complete till death.

But while these blessings are thus distinct, they are never separate. They are so united in the covenant of grace that the one cannot be enjoyed without the other. They who experience the fulfilment of the promise, "I will be merciful to their righteousness, and their sins and iniquities will I remember no more," become, at the same time, the subjects of that other promise, in which the nature of sanctification is so clearly described, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." It is impossible in the nature of things that the case should be otherwise. For the title to life which is conferred by the imputation of the righteousness of Christ unto justification, would be of little value unless there were communicated inherent and personal holiness: the privilege of adoption would be merely nominal without conformity to the image of God: the inheritance of the saints in light could afford no enjoyment unless we were meet for it. The great object intended by the Gospel of the grace of God—the main design of the economy of redeeming mercy is, the complete restoration of all those who share in its blessings to that conformity to the Divine nature—that holiness without which no man can see the Lord. For the attainment of this design the Holy Spirit, wherever he convinces of sin, directs to the meritorious cause, and the only source of purification; and produces that

faith in the blood of sprinkling through which Chri becomes the sanctification of his disciples.

The last great division of blessings to which tl Apostle refers is redemption. We are naturally enslave to sin and Satan, as well as ignorant, foolish, guilt and defiled: we therefore require deliverance as we as knowledge and wisdom, righteousness and purit Christ gives to all who believe on him freedom fro the bondage of corruption, from the power of the great adversary, from the penalty of the law, an from the wrath to come. He will complete and perfe their redemption by rescuing them from all the conse quences of the fall, by causing their bodies in th mansions of the dead to hear his voice, and to com forth: and rendering them beauteous and immort like unto his own glorious body, by that mighty pow whereby he is able to subdue all things unto himsel

This redemption he procured by the price of h precious blood. He bought us off by the ransom himself from that Divine justice which detained r captives; and he liberated the prisoners of hope fro the hand of their enemies. Having paid the deb and cancelled the bond, he employed his might power in destroying the active instruments of ou bondage. "Blotting out the hand-writing of ordinance that was against us, and that was contrary to us, an taking it out of the way, he nailed it to his cross and having spoiled principalities and powers, he mad a show of them openly, triumphing over them in it." He makes this redemption personally efficacious i regard to all who are his, by rescuing them fro the dominion of all their enemies, by complete

raising them above all the painful or degrading vestiges of their captivity, and by giving them the eternal enjoyment of the glorious liberty of the children of God.

Thus it appears that believers have in Christ every blessing which their necessities can require; that such is the fullness of his mediatorial work that it meets all their wants, and effectually secures their immortal happiness. United to Christ, he himself becomes your wisdom and righteousness, your sanctification and redemption; all things are yours, whether the world, or life, or death, or things present, or things to come—all are yours. Life, however fleeting, becomes a blessing to you, because in it your interests for eternity are secured, and because it furnishes you with an opportunity of showing your love to your Redeemer, your obedience to his authority, your zeal for his glory, and of maturing your meetness for heaven by the increase and the exercise of every grace. Death also becomes yours; for though, in its original nature and design, it was a curse, it is transformed, in regard to you, into a blessing. In all the forms in which it presents itself to your view, as affecting mankind generally, or your fellow-Christians, or your near relations and the members of your household, it is intended to operate as a means for promoting your good. When it comes to your own persons it terminates your trials, frees you from the remains of sin and ignorance, conveys you into a state of perfect holiness and happiness, places you in the society of friends from whom you are never to be separated, and in the full possession of the unfading inheritance provided for you, and gifted to you by God our Saviour.

II. We are to inquire, What are the means to be

employed on our part in order to possess these blessings; in other words, what is the way in which we come to the enjoyment of this inestimable treasure? This is pointed out by the Apostle, by the expressions, "Of him are ye in Christ Jesus"—"in Christ Jesus"—by which terms we are not to understand all professing Christians, because all professing Christians are not, what Scripture affirms concerning all who are in Christ Jesus, freed from condemnation—new creatures in Christ—justified, sanctified, and washed, in the name of the Lord Jesus, and by the Spirit of our God. But by being in Christ Jesus is meant that vital union which subsists between Christ and all believers, produced and maintained by the communication of the Holy Spirit to them, and by the exercise of faith in him.

There are few passages in which this union is so expressively set forth as in the fifteenth chapter of the Gospel by John, in which it is beautifully compared to that which subsists between a tree and its branches:—"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." A tree and its branches are nourished by that same juice of which they mutually partake: it proceeds from the stem as its source, to the boughs by communication; and it is this common nutriment which constitutes their union. In like manner, the believer is united to Christ by a participation in that same Spirit who dwells in both, and by which the branches in the Living Vine have nourishment and growth.

In consequence of the indwelling of the Holy Spirit in them, they flee to Christ, and voluntarily unite themselves to him by believing on him. Faith on their part is the necessary means by which they actively join themselves to the Lord, and obtain an interest in him, and in the blessings of his redemption. Destitute of this principle of vitality and nourishment, there is no union to the Redeemer, the fountain of living influence, and consequently no change is effected on the condition of the individual by the removal of his guilt, or upon his character and principles by the possession of spiritual life, and light, and holiness. It is clear from the nature of the case, that the faith by which this union is effected consists not in a notional, nominal, and fruitless assent to the truth of Christianity; but in a hearty reception of the Saviour himself, in all his character and offices, in the efficacy of his atonement, and in his most perfect righteousness. It is of the operation of the Spirit of God, and is accompanied and followed by love, purity, godliness, and righteousness. There are included in it a sincere renunciation of all other means and ways of obtaining salvation; an impressive discovery in consequence of the light that shines upon the heart, of guilt, helplessness, and misery; of the lost and ruined condition of the soul without Christ; of the inevitable destruction involved in clinging to any other hope or refuge. The exercise of the mind in this state is an earnest cleaving to the Redeemer, described by the scriptural expressions,—looking unto Jesus, fleeing to him as the only refuge, running to his name as a strong tower, receiving of him, and trusting in him. Hence, saving faith in Christ must comprehend the consent of the whole heart and soul—

the entire and hearty approval of the way of salvatio through his atoning death—a returning unto God- delight in him and gratitude to him as the great sour of human redemption—and a venturing of all upon Chri the appointed and the only foundation of the sinne hope. The language of him in whom it dwells is, "Lor to whom can I go but unto thee?"

> "Other refuge have I none—
> Hangs my helpless soul on thee."

I look to thy compassion and power, I rest in thee, cling to thee, and glory in the cross of my Lord Jes Christ.

Hence the vital nature of that union which subsis between Christ and every believer. External connecti to the Christian Church by a participation in its or nances, and by a nominal and customary profession of doctrines, is compatible with alienation of heart fr God, and the death of the soul in trespasses and si But he who is united to Christ lives in the most co prehensive sense of the expression, and receives life-givi influences from Him in whom all fullness dwells. Chr himself liveth in him, and maintains, notwithstandi opposition, that life which is to flourish with increasi vigour through the ages of eternity. "Whosoeve drinketh of the water that I shall give him shall neve thirst; but the water that I shall give him shall be i him a well of water springing up into everlasting life."

The union thus formed is close, intimate, and endea ing. What condescension and love has Christ shown i removing every hindrance to its formation; in comin down to the death of the cross that he might redeem ther to God by his blood! When they are made willing i

the day of Divine power, with what affectionate tenderness are they drawn to the Redeemer, and with what earnestness do they cleave to him as their hope and their refuge! To him they are all dear as the members of his body, the purchase of his blood, the subjects of his grace, the heirs with himself of that kingdom which was prepared before the foundation of the world; and to them he is infinitely precious, the chief among ten thousand, and altogether lovely; for whose sake they count all things as loss, and to behold whose glory on earth or in heaven constitutes their happiness.

Their union to him is indissoluble. The tenderest ties formed on earth are dissolved; but who shall separate us from the love of Christ? "Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Finally, this union is formed with Christ himself; this is the reason why the blessings of his purchase are immediately enjoyed. The language of the Apostle is most emphatic on this point, and merits particular attention. "Of him are ye in Christ Jesus, who of God is made unto you wisdom and righteousness, sanctification and redemption." Persons unenlightened by the Gospel seek pardon of sin, and eternal life, without any reference to him in whom they are to be found; and do not perceive, that until they first receive Christ himself, they

cannot obtain any one of the blessings of his salvation. It is he who is wisdom and righteousness, sanctification and redemption, to his people. They only who have the Son have life; and without a believing with the heart upon him there can be neither pardon, nor purity, nor deliverance from sin and wrath ever obtained. It is with him that God gives us all things; and united to him we have his merit imputed to us; his fullness always accessible to us; his promises to rest upon; and the heaven of glory which he has gone to prepare as our everlasting home. Having received Christ, we have the earnest and the pledge of all other blessings; and what real good can we ever want?

III. We are to inquire to whom we are indebted both for union to Christ, and for a participation in the blessings of his purchase. "Of him," that is, of God, "are ye in Christ Jesus, who of God is made unto you." No language could more explicitly intimate that all the blessings of human redemption proceed from the free and sovereign grace of God: and that whatever interest we have in Christ, or benefit from him, depends upon the gracious constitution and appointment of God, and not on anything in ourselves. The salvation of sinful men in its origin, progressive discovery, accomplishment by the death of Christ, application to the soul, and final consummation in glory, is of God. His thoughts from everlasting were employed concerning it; and dimly as we now see it, and partially as we comprehend it, we discover in it the manifold wisdom and boundless compassion of God.

From his most gracious and eternal purpose flow all the blessings which mankind derive from the cross o

Christ. It is he who has blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. It is he who laid our help on One who is mighty, who appointed his Son to be our Saviour, who set him forth by typical institutions, and prophetical declarations, as the Lamb slain from the foundation of the world; who appointed the time and the circumstances in which he should appear, the life he should lead, the sacrifice he should offer, and the abundant and glorious effects which should result from it. It is he who exalted the Mediator of the new covenant far above all principalities, and powers, and dominions, and every name that is named, and made him to be Head over all things to the church which is his body, the fullness of him that filleth all in all.

Nor is it merely the general plan of redemption that is of God; but its effectual application in every single instance is also from him. If you have been born again, and are by a new creation made the children of the living God: it was he of his own will who begat us with the word of truth, that we should be a kind of first-fruits of his creatures. If you are united to Christ by the communication of his Spirit to you, and by the exercise of faith in him, you are the branch of his planting, the work of his hands, that he may be glorified. If you are separated from sin and from the world, it was he who translated you out of the kingdom of darkness into the kingdom of his dear Son. If your affections and desires are so drawn out after Christ that you count all things but loss that you may win him, and be found in him; it is he who has made you willing in the day of his power, and who binds your

hearts to the Redeemer by the cords of love. If in some happy measure you are diligent in working out your salvation with fear and trembling, it is he who worketh in you both to will and to do of his good pleasure. If you are now pardoned and righteous before God through the righteousness of Christ, it is because his meritorious obedience unto death is, by the judicial act of God, reckoned to your account. If you can now look with tranquillity and comfort to God as your reconciled Father, and to heaven as your home, it is because he the God of hope fills your hearts with all joy and peace in believing, and enables you to abound in hope by the power of the Holy Ghost. If you have known from personal experience that the circumstances of your lot, mixed and sometimes trying as in this world these must necessarily be, are overruled for heaping blessings ultimately on your head, it is he who brings the good out of the evil, and makes all things issue to your unspeakable advantage. If in every hour of sorrow you have a throne of grace to which you may boldly come, and a sympathizing Saviour on whose bosom you may lean; and a Divine Comforter whose strengthening influences you may implore, it is God who gives you these rich and everlasting consolations, and who sends forth the Spirit of his Son into your hearts, teaching you to come into his presence with the cry of Abba Father. If in the wilderness a table be spread with heavenly food, designed to refresh and invigorate your souls; it is your Father who giveth you the true bread from heaven, even that living bread of which, if a man eat, he shall live for ever. If at the close of your pilgrimage a kingdom is provided for your reception, in which God is to dwell with men, and from which pain,

and sorrow, and death are excluded; that glorious kingdom was destined and prepared for you, by God himself, before the foundation of the world. All things are of God, who hath reconciled you to himself by Jesus Christ. This God is your God for ever, and he will be your guide even unto death. All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death; all are yours; and ye are Christ's, and Christ is God's.

Your deep sense of folly, guilt, and pollution ought not, then, to discourage you; for, though filled with shame and self-abhorrence, and satisfied that you have nothing in yourselves, you have not the less ground to glory in the Lord, and to joy in the God of your salvation. You have provided for you in the Redeemer the kind and the variety of blessings which your necessities require: the infinite merit that has procured your pardon, the efficacy that can wash away all your pollution, the grace that can purify all the principles and affections of your nature, and the faithfulness, compassion, and power, that will far exceed your expectations and desires. "It hath pleased the Father that in him should all fulness dwell; and ye are complete in him who is the head of all principality and power." In him you have a refuge under all your calamities, support amid all your sorrows, a guide to conduct you through all your perplexities, and in the hour of your last extremity, when heart and flesh shall fail you, an hiding-place from the wind, and a covert from the tempest.

SERMON XII.

THE VICARIOUS NATURE OF CHRIST'S SUFFERINGS.

ISAIAH LIII. 4-6.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

THE description of the sufferings of Christ given by Isaiah in this chapter has been justly called one of the brightest constellations in the prophetic hemisphere. None of the inspired writers have given more vivid representations of the power and glory of the Son of God, or of his voluntary abasement and deep humiliation as the Son of man. These are set forth with the greatest fulness, richness, and variety of expression. They are the sorrows and sufferings of him "who did no sin, neither was guile found in his mouth: who his own self bare our sins in his own body on the tree,—by whose stripes we are healed." His sorrows and sufferings were not mere afflictions that had no reference to guilt: they were of the nature of a penalty judicially inflicted, on account of

transgression. As to his own personal innocence, it is strongly affirmed: "He had done no violence, neither was any deceit in his mouth." The guilt for which he suffered was that of others: for he was wounded for our transgressions, and bruised for our iniquities: the chastisement of our peace was laid upon him; and by his stripes we are healed. "We must believe, then, that the Messiah would devote himself as a voluntary sacrifice, a real and effectual expiation, suffering the heaviest woes, and all the bitterness of death, in concurrence with the gracious intentions of Jehovah, and for the salvation of rebellious men." *

We shall direct our attention—I. To the nature of the sufferings of Christ; II. To the cause of his sufferings; and III. To the description given of those for whom he suffered.

I. The nature of the sufferings of Christ. They were diversified, continuous, and intense; and in no other part of Scripture have we a more comprehensive description of them.

1. The sufferings of Christ were diversified. He was despised and rejected of men, a man of sorrows, and familiar with suffering. All the expressions which are indicative of distress are employed in the minute description which is here given of the sufferings of Christ. During his whole life on earth, sorrow and suffering marked him as their own. Surely he hath borne our griefs, and carried our sorrows; he was stricken, smitten of God, and afflicted. He was wounded, bruised, and oppressed: and he poured out his soul unto death.

What was the suffering of humanity which he had not

* *Discourse on Sacrifice*, pp. 31, 32, by Dr. John Pye Smith.

to endure? Though he was rich, for our sake he ma himself poor; so, that while the foxes have holes, a the birds of the air have nests, the Son of man had n where to lay his head. He suffered the bitterness reproach, directed against his person and character: was accused as a deceiver, and blasphemer. The prin of darkness assailed him with temptation; and he had encounter spiritual wickednesses in high places. Und the show of judicial authority, he was oppressed, and was afflicted; yet he opened not his mouth: he is broug as a lamb to the slaughter, and as a sheep before h shearers is dumb, so he openeth not his mouth. The ho Lamb of God suffered the death of the cross in all shame and woe: he died amid taunts and insults.

2. There was this remarkable peculiarity in the suffe ings of Christ, that they were ordered and appointed l the Father. It pleased the Lord to bruise him; he ha put him to grief. It was while treading in this winepre of Jehovah's wrath alone, that he was wounded, bruise and exceeding sorrowful, even unto death. Wicked m were the instruments to do whatsoever God's hand a God's counsel had determined before to be done. The indeed, were willing agents in all that they did: but their doings they fulfilled the purpose of him who design it was that Christ should suffer. It was he w called on the sword to smite, not sinners who had deserv to be smitten, stricken of God, and afflicted; but his o dear Son, the man of his right hand. "Awake, O swo against my Shepherd, and against the man that is my f low, saith the Lord of hosts. Smite the Shepherd." If the be a being in the whole universe who, more than a other deserved to be shielded from all sorrow a

ıffering, is it not the man who is His fellow? But so ır was this from being the case, that on the contrary—

3. His sufferings were intense. Was not his agony in ıe garden and on the cross of this description? In ethsemane, being in an agony, he prayed more earıstly, and his sweat was as it were great drops of blood lling down to the ground. In his intense anguish he ll on the ground, and thrice he prayed, "O my Father, it be possible, let this cup pass from me." He offered ı prayers and supplications with strong crying and ırs. And what words can adequately express the inısity of the terror, amazement and horror, which he t when he uttered the bitter piercing cry, "My God, y God, why hast thou forsaken me?" What was the ıse of these intense sufferings, of these bitter tears, of ıse deep sighs, of these loud groans, of that bloody eat, and of that heart-rending exclamation? "I am ırred out like water, and all my bones are out of joint: r heart is like wax; it is melted in the midst of my wels. My strength is dried up like a potsherd; and r tongue cleaveth to the roof of my mouth; and thou st brought me into the dust of death."

How are these intense sufferings to be accounted for? ıe sufferer was perfectly innocent. He was holy, ırmless, undefiled, and separate from sinners. His fferings could not be either retributive or corrective. ıastisements they could not be; for God chastises only r iniquity; but Jesus had done no sin, neither was ıile found in his mouth. Yet, he suffered, and became ıedient unto death, even the death of the cross. The ıth of his doctrines rests upon the reality of his death. nd if his death was not necessary as an atonement for

sin, why was such variety and intensity of sufferi[illegible] indispensable? Why the agony and the ignominy, a[illegible] the bitterness of death? This brings us to consider—

II. The cause of the sufferings of Christ. This [illegible] implied throughout Divine revelation, and in ma[illegible] passages clearly and fully expressed. In the text [illegible] are told that the griefs and sorrows which he b[illegible] were ours; that the transgressions and iniquities [illegible] which he was wounded and bruised were ours; th[illegible] the chastisement and the stripes by which we a[illegible] healed were ours; and that the iniquity which t[illegible] Lord laid upon him was the iniquity of us all. [illegible] are elsewhere told that a price has been paid, [illegible] ransom laid down, equivalent to the eternal redempti[illegible] that has been obtained. This equivalent is not sil[illegible] and gold, but the precious blood of Christ; so th[illegible] the salvation of sinners is that for which an adequ[illegible] price has been paid, without the payment of wh[illegible] it could not have taken place. They are not th[illegible] own, therefore, but bought with a price.

It has been attempted to throw ridicule on t[illegible] idea of a commutative process as regards our salvati[illegible] alleging that a compensating principle is too sord[illegible] and degrading for the Divine Being to act upon. B[illegible] can we conceive true righteousness without includi[illegible] the idea of commutative equity? Most assuredly, tho[illegible] who make this attempt, as it appears to me, do n[illegible] give a just exposition of the teaching of Divine Revel[illegible] tion. This explicitly affirms—

1. That Christ was the substitute of sinners. "[illegible] hath made him to be sin for us who knew no s[illegible] Christ hath redeemed us from the curse of the l[illegible]

being made a curse for us. He suffered for sins, the just for the unjust, that he might bring us unto God." How was Christ made sin for us? How was he made a curse for us? How did he, the Righteous One, suffer in the room of the unrighteous? It was because he voluntarily became their substitute: and as the consequence, their sin and guilt were actually imputed to him; and he was treated as if he had sinned, and had been accursed. In this way the Lord laid on him the iniquity of us all. He had taken upon himself our liabilities; and in law reckoning, he was regarded as if he had sinned, and treated accordingly. He was dealt with by the Divine government as standing instead of the guilty;—bearing our sins in his own person on the tree.

To amplify this view of the cause of Christ's sufferings, the prophet, in the name of all the redeemed, adds, "All we like sheep have gone astray: we have turned every one to his own way; and the Lord laid on him the iniquity of us all." Here there may be an allusion to the great anniversary sacrifice under the law, when the high priest confessed all the sins, iniquities, and transgressions of the people, and laid them on the head of the scape-goat. Thus did God lay all the sins, all the punishment due to them, upon One who was able and appointed to bear the mighty load, and who suffered under it all that the justice of God required,—all that the glory of the Divine character and government demanded. As the Supreme Moral Governor and Judge, by a judicial act, God reckoned or imputed all our sins with all their guilt to the account of our Great Surety and

Substitute. This was the cause of his sufferings, the true and the only ground on which they were inflicted.

2. Accordingly, his sufferings and death were a propitiatory sacrifice. "Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins. Christ hath loved us, and hath given himself for us an offering and a sacrifice to God. Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God." In what sense was the death of Christ a sacrifice? It was not a thank offering which, as rendered by the people of God, is sometimes called a sacrifice. His was a sacrifice for sin, and designed to put away sin:—that is, it was a real atonement for sin,—an expiatory satisfaction for the sins of his people.

The sacrifice was expiatory, but it was substitutionary. It was in room of, and instead of sinners. "Christ died for the ungodly. Christ our passover is sacrificed for us. He laid down his life for us. He gave his life a ransom for many." Though we cannot say with propriety that Christ died instead of our sins, we can truly say, that he died on account of our sins. Our sins were the cause of his sufferings and death. But we can say, with the utmost propriety that he died in our stead. He stood in our room, and the Lord laid on him the iniquity of us all. In acting thus there were two things absolutely necessary:—that he should act voluntarily, and that his sacrifice should be adequate.

As regards his voluntariness in giving himself a

rifice for us, it is implied and affirmed throughout ripture. He loved us, and he gave himself for us. o, I come; I delight to do thy will, O my God: , thy law is within my heart," was his utterance en he undertook our cause, and came into the rld to work out our salvation. It was not Herod Pontius Pilate that could humble him, and bring m down to the cross. "No man taketh my life from e; I lay it down of myself." He came into the orld for the purpose of saving sinners, and in purance of his great undertaking, he humbled himself d became obedient unto death, even the death of e cross.

The sacrifice of Christ was infinitely meritorious, d therefore infinitely adequate. The Divine dignity d excellency of his natures as God and man, gave anscendent value to all that he did and suffered. His acing himself under the law, in order to magnify it, d make it honourable:—his fulfilling the righteousss of that law in all its requirements, and his bearing penalty by giving himself up as a sacrifice without ot unto God;—fully met all the demands of God's oral government, all the claims of law and of justice, d laid the foundation on which God can be just, and e justifier of him that believeth on Jesus. I need arcely add—

3. That the sacrifice which Christ offered as an atonenent for sin was comprehensive and complete. This it ust be, when it is considered, that the whole of his fferings are comprehended in the matter of the atonenent: and that his obedience and sufferings *alone* nstituted the atonement.

All that the Saviour suffered from his incarnation to his cross was necessary to expiate the iniquity of us all. "He bore *our* griefs and carried *our* sorrows." Indeed, all the griefs he felt were ours,—ours were the woes he bore. They were all endured as our surety and substitute: they were all for our transgressions: they were all included in the sacrifice of himself by which he put away sin: and the death of the cross, and the sufferings that immediately preceded it, was only the crowning and the completion of the awful atonement. On these last sufferings of our Lord great emphasis is laid in Scripture. It was when the agonies of his soul were unto death,—it was when he seemed to be overwhelmed with sorrow and anguish, that we visibly see, as it were, the sword of justice unsheathed against the man who is Jehovah's fellow. All his soul agony we can never know; but this much we may comprehend, that he experienced intensely all the inward agony which a pure and sinless spirit can feel; that his heart was pierced with sorrows innumerable; that he was crushed by the load of overpowering dejection and consternation which pressed him down to the earth; and that in him there was a just appropriation of the words, "My soul is full of troubles; the waters are come in unto my soul."

We seem to be directed by the Saviour himself to contemplate with deep interest his actings and sufferings during the hour and the power of darkness; when through his mysterious agony without any external cause his profuse sweat became great drops of blood falling to the ground; when there was a sensible withdrawment of the tokens of his Father's love; when the righteous displeasure of God against sin was felt; when the gloom,

and the horror, and the darkness, caused him to utter the deep groan of distress, the piercing cry of bereavement. It was amid this awful suffering, that he on whom the Lord laid the iniquity of us all, made a full and finished atonement for sin, and then bowed the head and gave up the ghost. This was indeed a period of awful momentousness to him who died to save a guilty world; and not less deeply important to the guilty world that he died to save. There is proclaimed from the cross by the sufferer and the Saviour, that the great redemption is complete, and that a full, a free, and a finished salvation is now provided for all who will receive the gift. All is finished that you need for your restoration to God, to holiness and everlasting happiness. The great work is perfectly done, so that not all the saints on earth, nor all the angels in heaven, could in any way add to it. This man, after he had offered one sacrifice for sins, in proof of the completeness and perfection of his sacrifice, for ever sat down on the right hand of God. For by the one offering of himself, he hath perfected for ever them that are sanctified. Let us now consider—

III. The description given of those for whom this great work of atoning suffering and death has been completed. "All we like sheep have gone astray; we have turned every one to his own way;"—this is the graphic and comprehensive account of the departure of man from God, and his disobedience to His authority. His deviations from God and from holiness; the dangers to which he is exposed in his wanderings, and his inability to recover himself, are presented to our view by a striking image. We are all wandering, like sheep going astray; each one of us preferring his own way to the

Lord's,—forsaking the fountain of living water,—seeki happiness by a departure far away from its fountains: all busy in the pursuit of some fancied good; but agreed in declining to have it in the way of God's a pointment. We are all wanderers then,—perverse a willing wanderers;—wanderers in various ways: but t ways in which each wanders are *his own*, and therefc the sin is his own.

1. We are all wanderers from God. "All we li sheep have gone astray." And what does this mean, t that we have all sinned against God, that we have forsaken him? It means all this, but it means mu more. It teaches us that we are not only wanderers li sheep without a shepherd, but are exposed to gr danger, and are a defenceless and easy prey to w beasts or to enemies. Sheep when once they ha strayed, continue to wander; and if they are not soug out, they are lost. Thus it is with man: his aposta began by rebelling against God his Maker: he depart from the good and kind shepherd who provided for hi who cared for him, and who defended him. He w warned of the consequences of going astray;—of t dreadful evils which would be the result; and of the ut ruin which would be the end of wandering in sin a error. He was entreated and commanded to keep wit the bounds of love to God, and of obedience to his aut rity: but he sought out to himself many inventions: forsook the fountain of living water; and had recourse broken cisterns that can hold no water. All have t sinned, and all have thus brought ruin on themselves.

2. While we are wanderers from God, we are w derers in very various ways. We have turned every

to his own way. We have all turned away from that one right way which is the Lord's; and each one has followed his own way. The byepaths from God, from holiness, and from happiness, are innumerable; and sinners, each according to his own taste, makes choice of one of them. They are very various, adapted to the profane, or, to the self-righteous, or, to the open and notorious offender, or, to the hypocrite, or, the lover of pleasure more than a lover of God, or to the proud and the avaricious. These all seem to travel in different ways; but so strongly is each attached to his own way, that he is ready to censure the rest. All the ways of a man are clean in his own eyes; but the ways of others he condemns. They have all this property in common, that they meet at last in the same state of misery, just because they all turn away from God.

3. As the way in which each sinner wanders is his own, so the sin is all his own. The sin of his straying from God, and following the way of his choice, is his own. The poorest and the richest, the wisest and the most foolish, of the human race have this property in common, that their sin is their own. We are indebted to God for our mental and bodily endowments, and for the gifts of providence; but our sins are our own. You to whom it has been given to know the mysteries of the kingdom of God—whose eyes have been opened, and whose hearts have been changed, and have been put on the way that leads to life everlasting, are indebted to that God who is rich in mercy, and who has stretched out his arm for your deliverance. You justly say, "Not unto us, O Lord, not unto us, but unto thy name give the glory:" but your sins and iniquities, they are, in truth, entirely your own.

This is a truth which we do not readily admit. Like the first parents of our race, we are prone to transfer the blame to others. That we are sinners, we cannot deny it is so evident as to be undeniable; but while God tells us that every one of us has turned to his own way, how unwilling are we to admit that sin is our own work, that its spring is in our hearts, and that the sins in all their guilt are ours? How unwilling are many of us even to admit, that sin has at all affected our hearts, or rendered them deceitful and desperately wicked?—or to acknowledge that all have turned away from God—that there is none righteous, no, not one—that the imagination of man's heart is evil from his youth, and that all of us are sinful and guilty? And even when we are brought to feel and to acknowledge all this, is there not a tendency to lay the blame on something else than ourselves—on our situation, on the frailties of our nature, on our fellow-creatures, or upon God? How hard is it to feel that we are verily guilty, and that in sinning we have been fulfilling the desires of the flesh and of the mind, and that in reality our sins and iniquities are exclusively our own. They are the product of our own ways—ways of our own devising and of our own choosing.

And who can count the number of his own sins? Who can tell how often he has sinned against the God whose hands his breath is? You remember many of your sins; but how fearfully the amount of guilt which he who knows the heart and all our ways can charge against you! "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." These sins are hateful to Jehovah; they have incurred his displeasure; they have brought under the sentence of his broken

ow could that righteous sentence be removed, or you elivered from its effects, if the Lord had not laid upon ır substitute the iniquity of us all? All our iniquities, ansgressions, and sins, fell upon Christ: he voluntarily ıdertook to bear them in our stead; and thus by a crifice of expiation to put away sin, make reconciliation r iniquity, and bring in an everlasting righteousness.

Here, then, is the only way in which your guilt may e removed from you. There is One, mighty to save, ho can release you from the heavy burden. "Behold he Lamb of God which taketh away the sin of the vorld." His blood cleanseth from all sin. "There is herefore no condemnation to them that are in Christ Jesus." Draw near to the sacrifice of the Lord Jesus Christ, and lay them upon him, and he will bear them away into everlasting oblivion. They shall never more be remembered against you: so that the load which, if it continued to rest upon you, would prove your final ruin, becomes like the millstone which is buried in the depth of the sea, and shall rise no more for ever. What are the great lessons which this important subject is fitted o impress on our hearts? They are these—

(1.) We have an affecting view of our sinfulness as guilty wanderers, going astray like sheep, and turning very one to his own way. When we think that the vhole course of our lives has been a turning away from od to our own way, and when we think that all this as committed in the very light of God's countenance, ave we not reason to be deeply affected? God sees us s we really are; and his piercing eye views our sins in ll their deformity: what, then, must be the magnitude of our guilt, standing naked and exposed before his face?

If we saw ourselves, with our sins and pollutions, in the light of heaven, with trembling we would give utterance to the exclamation, "Behold, I am vile. I am all as an unclean thing, and all my righteousnesses are as filthy rags, and my iniquities, like the wind, have taken me away." Are we affected with this our condition? Do we think aright of our state as guilty wanderers from God? If we do, we shall not attempt to palliate our sins, but confess them before that holy Lord God, who has set our iniquities before him, our secret sins in the light of his countenance. If we are truly awakened to a sense of our sinfulness, and are humbled and penitent, then do we feel our need of Christ. We feel the value of pardon, and consequently of a Saviour, who can confer on us the boon and the blessedness of the man whose transgressions are forgiven, whose sin is covered, and to whom the Lord will impute no iniquity.

(2.) We have a discovery of the abundant mercy and love of God. It is a remarkable peculiarity of the Bible, that while the awful malady that sin has brought on our nature is fully exhibited, the remedy which infinite mercy and love has provided is placed in immediate proximity. In brief but emphatic language our condition is described when it is said, "Thou hast destroyed thyself;" and in words equally emphatic we are taught that in God is our help. There is no soothing description of our rebellion against God, and our disobedience to his authority; but it is the Great and Almighty Being whom we have most displeased by our sins who tells us that he has laid our help on One who is mighty, and that through this righteous One he will be merciful to our unrighteousness—our sins and iniquities he will remember no more.

And yet he loathes sin; it is the abominable thing which he hates; and his hatred to which has brought down the curse on that lovely world we inhabit—which on account of its being polluted by us sinners is kept in store, and reserved unto fire against the day of judgment. But he is not willing that we should perish, and therefore, with all our sins in his view, he himself says, "I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins." What wondrous grace and condescension! The words are uttered by him who is so terrible in his greatness that when he appears to judge the people, the heavens and the earth shall flee away before him. It is he who bestows this fullness of pardon upon all who flee for refuge to the only Saviour. It is he who bestows it, who is himself the God of salvation, and in Jesus Christ is reconciling the world to himself. And in doing so, he is the just God while the justifier of him that believeth on Jesus. "It is God who justifieth: who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is at the right hand of God, making intercession for us."

What a rich discovery of the mercy and love of God have we here? It is a great salvation, full, free, and amply sufficient, procured by his agonies and death on whom has been laid the iniquity of us all; including pardon, purity, and peace, and an inheritance in the everlasting kingdom of God our Saviour. When you look to your sins, and contemplate their desert, you may be dismayed; but listen to the proclamation of pardoning mercy, promising abundantly to pardon, and to bestow forgiveness even according to the riches of God's grace, and then be of good cheer. Listen to him against whom

we have sinned while in the most comprehensive terms he tells you that he forgives all: "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins return unto me; for I have redeemed thee." In receiving such glad tidings of great joy, you may well join the redeemed in their song of praise for such wondrous mercy: "Sing, O ye heavens; for the Lord hath done it shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel."

Though your transgressions be numerous and aggravated as were those of Manasseh or David, or the vertchief of sinners, in Christ Jesus they are all blotted out to you. The debt, the whole debt, is erased and cancelled. The handwriting that was against you, and was contrary to you, he has taken out of the way, and nailed it to his cross. If he had left one sin unpardoned, that one sin would be a bar to your peace,—and to your entrance into the kingdom of heaven. You are justified, not from some things, but from all things. You are not respited, but acquitted. The discharge is full and eternal. "At that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them."

(3.) The inestimable privilege of commemorating the death of him through whose atoning sacrifice this redeeming mercy has reached us. Are all who avail themselves of this precious privilege pardoned sinners? All the true followers of Christ are so: they are without spot and blameless. The death which you commemorate brings

before your minds the full remission of all sin through the precious blood of the Lamb; the sure salvation in Christ Jesus with eternal glory. As you look on the emblems of the body and blood of him who was wounded for our transgressions, and bruised for our iniquities, you are required to adore the Son of God, but you are required also to trust in him, and to rejoice in him. He says unto you, "Fear not; for I have redeemed you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." "Fear not; I am the first and the last: I am he that liveth and was dead: and behold I am alive for evermore, and have the keys of hell and of death."

Are there any of you doubtful of the safety of your state? Is it because you have not sought for pardoning mercy with the earnestness of awakened sinners, and the felt necessity of your obtaining it? It is not too late to seek for it now. If you feel your need of Christ, and of pardon through his blood; if as guilty, condemned, helpless, and dying men, you are willing to receive the Saviour, then you are warranted to go and take the great salvation which is so freely yours. "Behold," says he, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The remedy which you so are disquieted and mournful are in search of, is the only remedy for us all. It is nowhere to be found but in his perfect righteousness and atonement, who bore our sins and who carried our sorrows; who was wounded and bruised by our transgressions and sins; and on whom the Lord laid the iniquity of us all. May the glorified Saviour manifest himself to us as our own Saviour,

causing us to rejoice in him as all our salvation, ar giving us such a view of his glory as will make hi very precious to our hearts, and constrain us evermo to count all things but loss for the excellency of h knowledge!

As to those, if there be any such, whose religion heartless, cold, and a mere matter of form, I can on pity you, and pray that God may have compassion up you, and cause you to hear his voice and live! Yo religion gives you no real comfort in life; it will be four worse than useless in death. But if I could persuade yc to seek Christ as your Saviour, in real earnest now, I would give you a full and a free pardon. You would th know what it is to have peace and joy in believing, a would rejoice in the sure and certain hope of being f ever with the Lord.

SERMON XIII.

THE GRACE OF OUR LORD JESUS CHRIST.

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2 CORINTHIANS VIII. 9.

"*For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*"

THE Gospel theme, and the great centre, of the system of Christian doctrine, and Christian morality, is the Lord Jesus Christ. His amazing condescension, his appearing in human nature, his mysterious sufferings, and his atoning death, form the chief burden of prophecy, the subject of the Apostolic ministry, and the theme of adoring wonder, gratitude, and praise, in every age. Though his grace is proclaimed by the Gospel to the world, it is only his own disciples who really know it,—who know it so as to feel the great principle involved in it;—to know it, so as to be influenced by it; to know it, so as to think and act in the belief of the reality of this fact of transcendent magnitude. The Apostle appeals to the Corinthians, and urges a motive the most touching and powerful, —the self-denying love of Christ. They knew from their own experience the grace of our Lord Jesus Christ, who, though he was rich in the glory, all-sufficiency, and blessedness of the Godhead, yet for our sakes, when

guilty and perishing, became poor by assuming o nature, by living in poverty and in sorrow, and by givi himself a ransom for us.

We shall consider,—I. The account here given of o Lord Jesus Christ; II. His design in the manifest tion of this amazing grace,—"that ye through his pover might be rich;" and, III. What is implied in knowin this grace.

I. The account or description which is here given the Lord Jesus. He is presented to our view in a lig the most glorious and affecting;—as the compassiona Saviour of sinners;—and as the Author and the Finish of human redemption.

1. He was rich before he became poor. It is not aft he was poor that he became rich: for though Christ w exalted to dignity and glory after his resurrection, it not to that the Apostle refers. The meaning obvious is, that Christ laid aside his antecedent riches, that might become poor. In what sense, and to what exten was he rich? How shall we describe his riches, and ho shall we estimate them?

Rich is a relative term. A man in the humbler rank of life may be said to be rich who has an ample suffi ciency to supply all his wants. He who possesses muc more wealth than his neighbours in a higher position c society, is rich. But he whose wealth surpasses all ordi nary calculation is, in the estimation of all, a rich ma How shall we speak of his immense riches, whose is th earth, and the fullness thereof; the world, and they th dwell therein? How shall we speak of his riches wh made the worlds; who is the brightness of the Father glory, and the express image of his person, and wh

upholds all things by the word of his power? How can we adequately speak of the riches of Him, whose throne is for ever and ever;—who in the beginning laid the foundation of the earth, and the heavens are the works of his hands;—who is in his all-sufficiency and blessedness for ever the same, and whose years shall not fail? He was in the possession of all the glory, and all the happiness of the Godhead: he was equal with God, and deemed it no undue assumption to claim equality with God: he was God over all, and blessed for ever. Who can estimate his riches who is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see? Who can estimate the riches of that great Being who is infinite, eternal, and unchangeable, in his wisdom, power, holiness, goodness, and truth? It is beyond the conception of man, or of the most exalted created intelligence. It is boundless and perfect as his nature and perfections. He can feel no want, he can receive no increase to his happiness. And yet the most amazing contrast is presented to our view in the text.

2. He *became* poor. This was his own voluntary act. It was the expression of his tender compassion towards fallen, helpless sinners. It was active boundless love,—love that has had no parallel, moving him who was in the form of God to make himself of no reputation, and to take upon him the form of a servant, and the likeness of man, and to humble himself, and become obedient unto death, even the death of the cross. This is indeed the grace of the Lord Jesus Christ,—free, unbought, unmerited favour. He gave himself for us—with

all our transgressions, with all our pollutions, with all our rebellious dispositions. This is grace that may well astonish the angels, and fill them with admiration.

It was for your sakes he became poor. For the sake of whom? Was it for angels, beings who are exalted in the scale of intelligence? He took not on him the nature of angels. It was for man,—and man as fallen, poor, and miserable, and blind and naked. It was for the children of men, who have departed from God, and whose disinclination to return to God is so strong and inveterate, that the power of the Almighty alone can remove it. It was for your sake,—for it was not necessary for his own sake. He was supremely blessed, having in himself infinite happiness, and having at his command all the resources of unnumbered worlds. But he voluntarily emptied himself of his glory for your sake—for your sake who are poor, whatever may be the amount of your silver and gold;—poor whatever may be the extent of your worldly enjoyments; poor as rebels who are in a state of revolt against their sovereign; and poor as having wasted the property which your Lord has bestowed. It was for your sake,—for the sake of beings fallen, apostate, and rebellious, he became poor:—that He the possessor of the treasures of all worlds, and the amount of whose riches none can ever estimate,—that he for your sake became poor. Is not this love that passeth knowledge? Is not this grace so amazing, that its manifestation will be a wonder and a mystery for ever? Especially will this appear when we consider—

3. The nature and the amount of the poverty to which the Lord of glory submitted. He voluntarily chose a condition of poverty. He placed himself in circum-

stances which, if we had it in our option, none of us would have chosen. Veiling his glory, he assumed and appeared in a character infinitely below his own. We are incapable of measuring the depth of this act of condescension. He took upon him the nature of man,—the nature of man in its appearance of sinfulness—the nature of man the lowest order of rational creatures; the nature of man, saving its pollution, with its weakness, its infirmities, its liability to pain, and suffering, and death. He took upon him our poverty as well as our nature. Even among men he was poor. It was free to him to appear as a man in the highest condition of human nature;—to realize all the magnificent expectations which had been formed concerning him;—to have a palace for his dwelling place, and princes for his attendants. But he entered our world by allying himself with its poverty, making the stable his first habitation, and the manger his bed. Though of the family and the lineage of David, it was nevertheless poor,—a decayed tree from which this root sprung up.

> "The Saviour comes! no outward pomp
> Bespeaks his presence nigh:
> No earthly beauty shines in him
> To draw the carnal eye."

How sad the poverty of him whose whole life was burdened with it! Of himself he said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Nor was it merely as to his condition among men that he was poor,—poor to the end of his life: he made himself of no reputation: he was despised and rejected

of men. He who was the object of adoration to angels, who was the light and glory of the whole creation, was derided and set at nought by miserable men. Thus poor did he become who is the Lord of all,—poor not by constraint, but willingly, and from compassion to us.

He also took our poverty as sinners upon himself. There is nothing shameful in being poor: a man may be so without any fault of his. But what is the conduct of man as a sinner? Is it not the conduct of a rebel who refuses to be reconciled to his sovereign, of a subject who refuses to pay the tribute due to his prince, of a debtor who wastes in folly and in crime the property which he owes to his creditor? The Lord of glory, notwithstanding, became poor, that he might rescue him from his apostacy, and bring him back to God. He took upon Himself all his liabilities; he undertook to pay all his debts; and by his meritorious obedience and atoning sufferings to work out an everlasting righteousness. In the execution of this great purpose, to what sorrows and sufferings did he become subject? Placing himself in our room, and acting as our representative, he bore our sins in his own body on the tree. He took upon himself the curse of a broken law, and was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed. Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. He poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

In all this did he not make himself poor,—so poor that he died the death of a sinner, and laid himself in the grave of a sinner? Death in every form is humiliating; reminding us of the guilt and of the sad condition of the whole human race. But to see the Lord of life coming under the power of death; to see him bowing his head, and giving up the ghost,—his body becoming lifeless, and those who loved it most conveying it to the silent tomb, is not this deep humiliation, is not this becoming poor? What could have moved him to such incomprehensible poverty of condition,—what but grace, free and boundless mercy and love?

II. The design of our Lord in the manifestation of this amazing grace. "For your sakes he became poor, that ye through his poverty might be rich." We are here taught the great and humbling truth—

1. That our natural condition is a state of poverty, of want, and of destitution. We may have enough, and more than enough, to supply all our bodily wants. If we were divested of our rational and immortal nature, we may have more than we need. But we shall soon have done with this earth, and pass away into a state of existence far from this world. What provision have we to make that state of existence happy? None: if poverty mean to be destitute of all good, and to be laden with all evil; to be so burdened with debt as to be incapable, even if we were willing, to pay; to be insensible to our actual situation and circumstances, as sinful and immortal creatures;—then indeed may it be affirmed of us, that we are poor and miserable, blind, and naked.

Viewed in relation to God and to eternity, how deep

is the poverty of man! The principle of love to God is wanting, and he is characterized as an enemy to God in his mind and by wicked works. The proof of the truth of this is palpable throughout his history. Has he not repulsed the overtures of the Saviour's mercy, recommended and enforced as they are by all the persuasive power of his agonies and death—has he not shut Him out from his heart, who has won a title to his gratitude and love? From what does this opposition to Christ arise? From his ungodliness, his aversion to God and to holiness. It is this that makes him a rebel against God, that leads him to treat with indifference and opposition the redeeming work of Christ, resist the Holy Spirit, and continue in impenitence and in unbelief. Is he not poor indeed who needs pardoning mercy, and yet is deaf to its joyful sound; who requires forgiveness, and yet refuses and neglects a great salvation; who must either return to God or perish, and yet loves the darkness rather than the light? Is he not poor who is under the guilt of sin, the condemnation of a broken law, the dominion of an evil heart of unbelief, and rapidly advancing to the tribunal of the Great Judge?

2. It was to deliver from this poverty, and to bestow unsearchable riches, that Christ became poor. Hence the connection between his poverty and our being made rich—a connection so close that the one flows from the other. The Apostle does not ascribe what we receive from Christ to his exaltation and greatness; but to his abasement, to his deep poverty. "He became poor for us, that we through his poverty might be made rich."

That we may clearly see this connection, we have to remember that Christ took our nature upon him as our

surety and representative. It was in this character he put himself in our room, that he might fulfil all righteousness, both by his obedience and his sufferings. He placed himself under the law that he might render to the law perfect obedience, and thus magnify the law and make it honourable, and make it manifest to be a law worthy of the great Ruler from whom it has issued, and in itself holy, and just, and good. He also paid the penalty of our transgressions by the atonement which he made when he offered himself without spot to God:—when he suffered for sins, the just for the unjust. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Full satisfaction was thus given to the justice of the Divine Lawgiver; a way was opened for the free exercise of pardoning mercy to the guilty children of men; the righteousness of God is vindicated and displayed in the forgiveness of sins, so that God is now just, while the justifier of him that believeth in Jesus. Thus the righteousness which Christ wrought out by his meritorious obedience and atoning sufferings, is imputed to all who believe on him for salvation; so that through the poverty of Christ they are made rich. His deep abasement and his death on the cross, are the source from whence their salvation flows. His laying down his life is the ransom price of their redemption. His poverty is the foundation of their hopes, and the cause and the ground of their highest joy.

This is the light in which we must understand the humiliation and death of the Lord Jesus Christ, if we are to have a right understanding of the Gospel. We must

see in his death the ground of our acceptance with G and the source of all purifying and life-giving influen We must see in his cross that which is the foundation our intercourse with God, otherwise we are in darkn We must be brought to see such grace and mercy, s truth and righteousness, shining in the atoning and m terious death of the Son of God, that we shall feel w Paul when he said, "God forbid that I should glory s in the cross of our Lord Jesus Christ, by whom the wo is crucified unto me, and I unto the world." It is o when we can turn from the loveliest scene in nature contemplate the display of unbounded goodness, and rich grace in the cross of our Lord Jesus Christ, that can enter into the feelings, and unite in the song of t redeemed above, when they celebrate the praises of t Lamb, and say, "Thou art worthy, for thou wast sl and hast redeemed us to God by thy blood."

3. What is the nature of the riches we receive throu Christ becoming poor for us? The word is remarkab For sinful creatures who have fallen under the displ sure of God, it surely were a great thing to have th sins pardoned, and to be freed from condemnation. Wh could persons who are lost expect more than a free and great salvation? What could the rich man in hell, wh is there so poor that he has nothing he can call his ow desire more than to be rescued from his miserable cond tion? But the design of Christ's interposition on o behalf was not merely to deliver us from our fallen cond tion, but to raise us to a heavenly kingdom, and to ex us to dignity, and honour, and princely power and domi ion there. It was not merely to redeem us that became poor, but to enrich us by making us partners

his own boundless treasures. It was not merely that he might pluck us as brands from the burning that he visited the world in the nature of man, and in the form of a servant; but to raise us to high privilege, and exalt us from a state of absolute pauperism to everlasting honour and glory. It was, that we might become partakers with himself of unsearchable riches. It was, by becoming his, all things might be ours, the world, and life and death, and things present and things to come—all in earth, and all in heaven—all in eternity—and all in the great and all-sufficient God—all might be ours.

This includes a present interest in Christ himself. Without this, we are no more enriched through his poverty than are the fallen angels. United to him, he himself, and all that he has, are ours. "Do you see these extensive fields?" said the owner of a vast property to his friend. "They are mine." "Do you see yonder poor cottage?" was the reply of the friend as he directed his attention to the abode of a poor widow. "She has far more than all this; for she has Christ as her portion, and heaven as her home." Those who are in Christ, though of themselves they have nothing, yet possess all things. They are heirs of God, and joint heirs with Christ Jesus: and we may assuredly conclude, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. The inheritance of which we are constituted heirs, is vast, unfading, and eternal. There are treasures in heaven awaiting us, and of which we cannot be deprived. He who for our sake became poor, that we through his poverty might be made rich, will not suffer any who believe in him for salvation to fail in obtaining the

durable riches he has provided for them. They are their way to the full possession of these treasures, the enjoyment of these princely thrones and dominions Who can hinder their progress thither? What power can prevent the accomplishment of his purpose whose will it is that not one of those who become his should perish, but come to the enjoyment of everlasting life? "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

III. What is implied in knowing the grace of our Lord Jesus Christ? what does the Apostle mean by that knowledge which he tells the Corinthians they possessed? It is something above and beyond that which may be acquired of an ordinary fact. It is the effect of experience, and may, therefore, be called experimental. What is the knowledge which the man who was once diseased has of the remedy that has restored him to health; and of the person who was once in want, of the gift that has enriched him; and of the person who was perishing, of the friend who interposed for his rescue? Is your knowledge of the grace of the Lord Jesus Christ speculative or experimental, notional, as a matter of opinion, or spiritual and practical, affecting the heart? Is your knowledge that which is worth possessing, influencing your views of yourselves, and your views of him who though he was rich became poor, that you through his poverty might be made rich? If so, then our knowledge of the grace of the Lord Jesus is to ourselves deeply humbling; it is vital and purifying; and it leads us to glory in, and to magnify, the Lord Jesus Christ.

1. It is deeply humbling. For it implies that we have full conviction of our spiritual poverty. Who can estiate the amount of that poverty? As sinners we were want and in rags, utterly destitute and utterly helpss. We were exposed to the storm of Divine wrath, d unable to do anything to avert it. We may agine, like the Laodicean church, that we are rich d increased with goods, and have need of nothing; t if we know the subduing grace of the Lord Jesus rist, we must know that we are wretched, and miserle, and poor, and blind, and naked. If we know perimentally the grace of the Lord Jesus, we know e plague of our own hearts, and what cause we ve daily to be deeply humbled before God. The ore we know of the grace of our Lord Jesus, the more ased we are in our own eyes. We shall then cherish e spirit, and take the position, of the publican, who, eling that he was guilty, pleaded for mercy. Knowing d feeling ourselves to be sinners, we shall plead for rdoning mercy through our Lord Jesus Christ. We all abhor ourselves, and repent in dust and ashes. We all undoubtedly possess a portion of the character which od describes when he says, "To this man will I look, en to him that is poor, and of a contrite spirit, and that embleth at my word."

2. If we know the grace of our Lord Jesus, it will be tal and purifying. It will lead us to live, not unto rselves, but to him who died for us, and who rose gain: "For the grace of God that bringeth salvation ath appeared to all men, teaching us, that denying ngodliness and worldly lusts, we should live soberly, ighteously, and godly in this present world; looking

for that blessed hope, and the glorious appearing the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." What effect has the grace of our Lord Jesus produced upon us? If we know that grace, we differ from nominal Christians; we have an experimental and vital acquaintance with the truths which it makes known to us; and on the Lord Jesus we are resting all our hopes of happiness and of salvation. We may well bless the Lord for the riches of his grace, and his exceeding kindness towards us in Christ Jesus.

3. If we know the grace of the Lord Jesus, it leads us to magnify the Saviour. We cannot know him, without the disposition to exalt him. We feel that we owe to him a debt of gratitude and love that we can never repay: and we can gladly join with the Apostle in saying, "God forbid that we should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world." If we know his grace, we can never cease to admire its wondrous manifestation to fallen mankind; or to adore the condescension of him who though he was rich for our sake made himself poor, that we through his poverty might be made rich. If we know the grace of the Lord Jesus, the Saviour must have taken possession of our hearts; and constrained by love to him, we dedicate ourselves, and all that we are and have to his glory. We unite with the redeemed in heaven in their new song, saying, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood."

Finally, remember, that if you are Christ's, not only

salvation yours, but great and enduring riches. Do u not know the vast, the inconceivable amount of ur privileges in Christ? You are not to wait till u enter into heaven before you are enriched. The asures of Christ, the unsearchable riches of Christ, yours now. Now are we the sons of God, and it th not yet appear what we shall be: we know not extent of the happiness and glory to which we shall advanced. We can have no conception of what we all be when put in possession of the inheritance cured and provided for us by the sacrifice and death the Son of God. Have you an adequate conception the treasures which the Saviour has bestowed upon ou already? Do you know your riches as heirs of od, and joint heirs with Christ Jesus? To be the eir of a man full of opulence and of honour, is to be e heir of what he possesses: to be the heir of God to inherit what he has, and what he is. How exalted ur rank, and how sure your title, when you are int heirs with Christ, with him who is Lord of all,—th him on whom honour and glory have been con-red,—with him who is above all principalities, and minions, and powers, and every name that is named, t only in this world, but in that which is to come! nited to him, you partake in that which is his:—his ghteousness is imputed to you: his Spirit is given to u:—his glory is your glory,—his kingdom is your ngdom,—his Father is your Father, and his God is ur God. Yours is the God of all perfection,—his isdom and love to direct you,—his power to protect ou,—his mercy to pardon you,—his grace to succour ou,—his promises to be fulfilled in you,—his all-suffi-

ciency to give you complete and everlasting happi
Yours are the providences of God to work toge
for your good:—yours the ordinances of the chu
with the gifts of its pastors and teachers, to feed
with the bread of life, and to build you up in
and in comfort;—yours are all things, whether
world, or life, or death, or things present, or thing
come; all are yours, because ye are Christ's,
Christ is God's. "Thy Maker is thine husband:
Lord of hosts is his name; and thy Redeemer
Holy One of Israel, the God of the whole earth s
he be called."

You are thus enriched now: and you are indel
for it all to the deep abasement and poverty of
Son of God. Never cease to give thanks to God
having given you the knowledge of the grace of
Lord Jesus;—for the great love wherewith he
loved you, even you who were dead in sins;—for mak
you vessels of mercy, and enriching you with
unsearchable riches of Christ. How poor, and wretcl
and miserable, would have been your condition r
and for ever, but for the interposition of him who
your sake made himself poor;—who has delivered y
souls from death, your eyes from tears, and your
from falling! Unto him that hath loved us,
washed us from our sins in his own blood, and h
made us kings and priests unto God even his Fatl
to him be glory! He who was so rich that all thi
belonged to him, became poor that all things mi
become yours.

Great indeed is this mystery of godliness, the mani
tation of God in the flesh. We cannot comprehend

mystery: but we cannot, if we know the grace of the Lord Jesus, cease to celebrate this wondrous love; and to show forth the praises of him who hath called us out of darkness unto his marvellous light. The evidence of our knowing this grace is, our desire to know more of it, and to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. We shall thankfully observe all the means and the ordinances by which this wondrous love, this boundless grace, is brought before our view: and thus, we shall be more and more enriched out of Christ's inexhaustible fullness, till we reach his own glorious kingdom above, and are blessed and happy in living for ever with the Lord.

SERMON XIV.

GOD COMMENDING HIS LOVE TOWARDS US.

ROMANS V. 8.

"God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."

THIS is one of the most remarkable texts in the Bible: and it is remarkable for this, that God commends his love to us. Is it not enough that God should proclaim his love to this sinful world? Is it not enough to declare that he is full of compassion and of great mercy; that he has not spared his own Son, but delivered him up for us all? Are there not many properties in his own infinitely glorious nature which he might have commended? Might he not have set off his patience, and forbearance, and long-suffering? It is the tenderness of which his heart is full; it is the love with which this tenderness is mingled, and of which all his redeemed ones are the objects, that he commends towards us.

Great as the love of the Father is in having given his only begotten Son, it is not greater than the love of him who laid down his life for us. He loved us, and gave himself for us. In giving himself, he gave the equal of Jehovah—the brightness of his glory, and the express image of his person. The boundless greatness of this love we can never measure, we can never comprehend. We

nay, in a coming eternity, see more and more of it; but t will always remain a fathomless ocean, an infinity eyond our understanding.

God commendeth his love towards us by stating at ngth the character of its objects: by the greatness of im through whom it is declared and manifested: by the crifice which this Divine person made: and by its ivine character as contrasted with the love of man.

I. God commendeth his love towards us by stating at ngth the character of its objects. What is that char- ter? It is described in the text and context. We are id to be without strength, to be ungodly, to be sinners, be enemies. We all know what it is to be without rength. The reference here is to the pernicious in- uence of sin, which affects the whole man with an curable malady: so that the whole head is sick, and he whole heart faint. From the sole of the foot, even nto the head there is no soundness in it. There is no bility to effect our recovery to health, and holiness, and ppiness; or our deliverance from sin, and misery, and eath.

We are also said to be ungodly. This is a remarkable haracteristic of fallen human nature. To be without od in the world is the natural state of man. And what s it to live without God? What is it to live without a ellow-creature? It is to live independent of his aid, and of his counsels; to act as if he were not; to resist his interference with our plans and our projects; and to shun his presence as obtrusive. As man acts in reference to the fellow-creature whom he disregards, he acts, while unconverted, in reference to God. His tastes, opinions, habits, and decencies, have neither the will of God for

their rule, nor the glory of God for their end. They are compatible with a constant neglect of God, with a dislike to his holy and authoritative presence, and with a preference to objects earthly and perishing to the enjoyment of his love and approbation. Men may speak of the Most High as an omnipotent Being, the Creator of the world, and yet live in the world without him: they may allude to the attributes of his nature, and at the same time feel a painful restraint in thinking on the pure and lofty acquisitions of his authority. What share of their enjoyment arises from the belief that God is not far from them, that he is ever around them? What effort do they make to render their services acceptable to this holy and mighty Being, from whose presence they cannot flee? Are not these enjoyments, pursuits, and services followed as if there existed no obligation to conform them to the will of God; nay, as if the thought of consulting his will, in such cases, were obtrusive?

The case would have been different if man though fallen had cherished feelings of penitential regret and sorrow; if he had been eager to return to the path he had forsaken, and to regain the favour he had lost; if he had earnestly cried for pardoning mercy, and had given his heart up to that God whom he had offended. But how sadly different is his condition! He is an alien from God, perverse and rebellious. He is ungodly.

We are further described as sinners. We were yet sinners when Christ died for us. All are sinners; for all have sinned, and come short of the glory of God. All we like sheep have gone astray; we have turned every one to his own way. All the world is become guilty *before* God. The world, therefore, is full of sinners, lost

and perishing. We were undeserving of any expression of kindness and good-will. We had destroyed ourselves: and we were under the displeasure of Him who hates the workers of iniquity. On what ground could we expect the interposition of God on our behalf? Had we not merited, and do we not merit, the penalty denounced in his law? Have we not trampled on the riches of his goodness, and forbearance, and long suffering? What could we have looked for but a certain fearful judgment and fiery indignation to devour us as adversaries?

Finally, we are described in the context as enemies. To whom were we enemies? To God: for the natural mind is enmity against God. What is it to be an enemy to God? What is it to be an enemy to a righteous Ruler? It is to violate his law, and trample upon his authority. What is it to be an enemy to an unwearied benefactor? It is to be ungrateful for all his benefits, and to return evil for good; it is to despise the riches of his goodness, and his exceeding kindness. What is it to be an enemy to the excellences of the good, the upright, and the holy? It is to malign their character, and speak evil of them. All this enmity and more we have shown in regard to God. Our mind is declared by God himself to be enmity against him,

An enemy may possibly be reconciled; but enmity cannot. You may conciliate an enemy; but what are you to do with enmity? There is no way of dealing with it but utterly to destroy it. It cannot be cured, nor reconciled, nor can you obtain a truce with it. Nothing remains but continual fighting till it is overcome and slain. It is against God, his holy character, his righteous law, his gracious designs, that we were

enemies. This is indeed a sad, a humiliating, representation of human nature. How truly has it been declared, that the heart is deceitful above all things, and desperately wicked! This it must be when all men in their hearts have no love to God, no desire after him, and no wish to please and serve him; when, on the contrary, they dislike his holiness, his law, his service; when they walk after the course of this world, and place their happiness in the creature and not in the Creator. And who can estimate the sin and guilt of disliking God who is perfect goodness, and of hating his service which is perfect freedom? How then shall we describe the magnitude and the riches of the love of God towards those who were without strength, who were ungodly, who were sinners, and who were enemies;—who if they had been left to their deserts, would have had no salvation, no heaven, no happiness, no hope of future glory: nothing for their portion but everlasting ruin?

II. God commendeth his love towards us by the Divine greatness of Him through whom it is declared and manifested. This is done by language of God's own selection, and with which we are familiar. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Herein, indeed, is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him."

The love of God was manifested, was commended towards us, by the Divine greatness of the person sent into the world to proclaim it. This was his own Son, —the Son of God in a sense peculiar to himself, and in a sense above our comprehension. His relationship to the Father as his own Son is unique; it is above and beyond the reach of our faculties. This much we may understand, that a Son has the same nature with his Father,—bears a resemblance to him—and that both have love to each other. As regards identity of nature, Jesus has declared that he and the Father are one,—one, not in counsel and design merely, but one as to nature and attributes, the same in substance, equal in power and in glory. He is described as the brightness of the Father's glory, and the express image of his person: God over all and blessed for ever: whose name is the Wonderful, Counsellor, the Mighty God, the Everlasting Father. As regards resemblance, he is the image, and the only adequate image, of the invisible God: so that to the petition, "Shew us the Father," the reply of our Lord is, "He that hath seen me, hath seen the Father." "No man hath seen God at any time, the only begotten Son who is in the bosom of the Father, he hath declared him. No man knoweth who the Father is but the Son, and he to whom the Son will reveal him." And as regards mutual love, a voice from heaven repeatedly declared, "This is my beloved Son, in whom I am well pleased." "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take

it again. This commandment have I received of my Father."

This is the gift of transcendent value, in comparison of whose worth, thrones and dominions, and principalities and powers, are as nothing, and less than nothing and vanity,—which God has not spared, but delivered up for us all. This was the messenger who was sent to announce the love of God to our lost world; and to commend it so to us by making himself the propitiation for our sins as deeply to affect our hearts, and win us back from rebellion and disobedience to God. And this Divine person of incomparable greatness and glory loved us when we were unworthy, and loved us even unto death while we were yet sinners. The object of the Father's ineffable complacency and love, and possessing the nature and attributes of Jehovah, he made himself of no reputation, took upon him the nature of man, and the form of a servant, and humbled himself, and became obedient unto death, even the death of the cross. The death of Christ has manifested, has commended the love of God towards us, because the plan of redemption was of his appointment, and because Christ is God as well as man,—in all things made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

III. God commendeth his love towards us by the sacrifice which this Divine person made for us. "While we were yet sinners, Christ died for us." The meaning of this expression is, that he died in our stead, or in our room. But why die in our room, unless we had

ırved to die? We had sinned, and were under the lemnation of that law which saith, "The soul that eth shall die." We were under the displeasure of l's righteous government, and were unable to ver ourselves, or give a ransom for our souls. But Son of God undertook our cause, and "died for ' What does this imply? It implies—

.. That he took our nature upon him. For as God, o alone hath immortality, he could not suffer nor . It was Christ, that is, God manifest in the flesh, ıssessing the Divine and human natures in mysterious ion, who died for us. It behoved him in all things be made like unto his brethren: and therefore as ɜ children are partakers of flesh and blood, he also nself likewise took part of the same, that thus he ght be capable of bearing our infirmities and sorrows, d becoming obedient unto death, even the death of e cross. By taking our nature upon him, he became r kinsman, our brother born for adversity, and ereby he came under the obligation to redeem us ɔm the curse of the law, and restore the forfeited ıeritance. He died for us:—which implies—

2. That he became our surety and substitute. Unless had become so, why should he have died for us? our substitute, though he was the lawgiver, he placed ıself under the law. And in that act we see match- ɜ condescension and love. Love unparalleled, that ɔught the Lord of glory down to this earth, that we ght rise to heaven; that placed him under the curse the law, that we might be delivered from its penalties; ıt made him die for us, that we might live for ever. ırist has fulfilled the righteousness of the law by ren-

dering the most perfect obedience,—an obedience which is infinitely meritorious, because it is the obedience of a person of transcendent excellency, the Son of God in the nature of man. By the perfect obedience which he gave to the law in the most difficult circumstances,—circumstances of trial, and sorrow, and suffering voluntarily chosen,—he raised it up on high, magnified it, and made it honourable, and most impressively showed that the law is holy, and just, and good, worthy of the character of the holy and righteous God who gave it, and entitled to all the love and obedience it demands. By his voluntary and meritorious obedience as our surety he has wrought out a righteousness which is reckoned to the account of all who believe on Christ unto life everlasting. This is the righteousness of God, which is by faith of Jesus Christ, and which is unto all, and upon all them that believe: a righteousness by which God in receiving sinners is the just God, and the justifier of him that believeth in Jesus.

This glorious righteousness, wrought out for us by the Son of God as our surety, is undecaying and everlasting. "The heavens shall vanish away like smoke, and the earth shall wax old like a garment; but my salvation shall be for ever and ever, and my righteousness shall not be abolished." Because its merit is undecaying, it continues from age to age to be the sole foundation of acceptance and of justification before God. It meets every requirement of the law and of justice, and those to whom it is imputed have the righteousness of the law fulfilled in them. Who, therefore, shall lay anything to their charge? It is God that justifieth; and in justifying them pardons all their sins, declares them to be

ighteous in his sight, and gives them a title to life ever-
ısting.

3. Christ died for us as the propitiation for our sins.
t was essentially necessary that the justice of God should
e asserted and satisfied before mercy could have been
xercised to the sinner. How were these attributes to
ıeet and harmonize in the salvation of sinful man? How
as God to be just, and yet the justifier of one who had
een a rebel and a sinner? This has been done by an
dequate atonement, by which the law has been magni-
ed, and by which the name and the attributes of God
ave been magnified.

This atonement was made by the expiatory sufferings
the Son of God, not because God has any delight in
ıffering, but because his holy and righteous government
quired to be maintained inviolate, and his hatred to sin,
ıd determination to punish it, must be demonstrated.
he sufferings of Christ, therefore, were not only intense,
ıt they were peculiar in their nature and character.
hey were so, when regarded as the inflictions of his
ather. It pleased the Lord to bruise him, and to put
m to grief. He was smitten of God and afflicted, when
e was wounded for our transgressions, and bruised for
ur iniquities. It was God that spared not his own Son,
ut delivered him up for us all. It was God that com-
anded the sword to awaken against the Shepherd, and
gainst the man who is his equal. It was God, as the
ighteous governor of the world, vindicating the inviola-
bility of his justice; his abhorrence of sin; his unalter-
able determination to punish it; and raising up on high,
magnifying, and making honourable, that law which is
holy, just, and good. What the Surety of sinners endured

when he stood in the room of the guilty, to bear their iniquity,—when he had a sense of the loss of God's favour, and a lively apprehension of his wrath, we can never conceive: but of this we are assured, that it was the hiding of his Father's countenance that occasioned the deep anguish of spirit in which he reiterated the prayer, and with increasing earnestness, "O my Father, if it be possible, let this cup pass from me;" and on the cross the mysterious privation was so agonizing as to occasion the exclamation, "My God, my God, why hast thou forforsaken me?"

> Yet all the griefs he felt were ours,
> Ours were the woes he bore.

Our guilt was imputed to him: he was made sin for us, though he knew no sin: he offered up himself as an expiatory sacrifice to satisfy Divine justice, and reconcile us to God. It was thus he blotted out the handwriting of ordinances that was against us, and was contrary to us, and taking it out of the way, he nailed it to his cross. It was thus he made that awful atonement by which mercy and truth have met together, righteousness and peace have embraced each other in the salvation of man.

4. Christ's dying for us implies, not only that he took our nature upon him, that he became our surety, and the propitiation for our sins, but that he has obtained eternal redemption for all who obey him. A salvation from sin, death, and perdition;—a salvation great, free, and Divinely adapted to your wants,—a salvation which has secured glory to God in the highest, while the forgiveness of sins is granted to all who are accepted in the beloved,—has been procured by the

atonement of the Lord Jesus Christ. You may deeply feel your sinfulness and unworthiness: but these, however great, the precious blood of atonement can remove. The question is not, whether this salvation be infinitely comprehensive, whether it has a sufficiency that adapts it to your case; but whether you flee to him for refuge in whom alone it is to be found? Do you cleave to him, and trust in him, as made of God unto you wisdom, and righteousness, sanctification, and redemption? Look stedfastly to him, and lean only on him, and then you may adopt the words of the Apostle and say, "We have redemption through his blood the forgiveness of sins, according to the riches of his grace." May the blessings of this great salvation be ours, and then we shall be numbered with the white robed worshippers around the throne of God and of the Lamb!

IV. God commendeth his love towards us by exhibiting its Divine character in contrast with the love of man. "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die: but God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." We have here the love which man has shown to his fellow-man put in contrast with the love which God has manifested towards us. From the constitution of human nature we may conceive it possible—

1. That a man may lay down his life for his friends. This is the utmost limit to which his benevolence extends. Even in this case, all the intense ardour of an enthusiastic friendship would be requisite,—such an affection as knits the hearts together as if they were one, and which could not endure a separation. Under this strong

impulse, it is possible that cases may be found in history which present one man surrendering his life to redeem the life of another. The endearments of the tenderest affection might operate so powerfully that no suffering could subdue them, and the terrors of death could not overcome them. All this is possible: but greater love hath no man than this, that a man lay down his life for his friends. And, therefore,

2. The case supposed by the Apostle is allied to this, if not included in it. "Peradventure for a good man some would even dare to die." This good man, in addition to integrity and uprightness, is distinguished for his ready sympathy with all the children of affliction, his prompt and unwearied efforts to relieve distress, wherever it is to be found, his never-failing willingness to help his friends, and to forgive his enemies,—his laying himself out to be a blessing to his neighbourhood, and to diffuse happiness far as his influence can extend: and, in a word, his philanthropy becoming a refuge for the poor, the fatherless and the widow, the destitute and the outcast. If we suppose that this good man, so full of compassion, so much distinguished by benevolence and philanthropy, were doomed, in consequence of his pre-eminent amiability and excellency, by tyranny and oppression, to expiate his virtues on the scaffold, would there be no one of those who had shared in his kindness, and who loved and admired such generous characters, who would agree to become his substitute? We can conceive that there might be such a person found. It is certainly possible; and it is supposed that the case has been realized. Still, it is only some of our race who would have the ardour and the heroism thus to dare to die for a good

ıan. It is, after all, problematical; and therefore the ,postle qualifies the fact with a peradventure, as if it ere doubtful.

But there are other two cases about which there can be ;tle or no doubt. These are, first, the case of a righteous ɜan. This person is supposed to be distinguished by the ırest principles of honour and integrity; to abhor injus- ɔe and oppression; to do all in his power to maintain e rights, and redress the wrongs, of others; but whose ɔrightness and practice of all the sterner virtues of ɔrality, arising from the fear of God, and his hatred of l that is base and unworthy, exposed him to the rod of e oppressor. He is doomed to die; but is there one ho would save his life by sacrificing his own? From hat you know of human nature, and from what you feel ı your own hearts, can you conceive that any man could ɔ far overcome his repugnance to the suffering of death, s that he might become the substitute for him? It is ɔssible, but nothing more, and therefore we say with he Apostle, that "scarcely for a righteous man will ne die."

But the second case is that of him about whom there ın be no doubt. It is that of a person who is neither a ghteous man nor a good man, but basely ungrateful, tterly hostile, and totally and inveterately worthless,— athsome with moral deformity, and regardless of the ınfort, the reputation of one who had loaded him with ɔnefits;—who, in a word, neither feared God nor 'garded man:—supposing that he, for his demerit, were ɔomed to die, who would consent to occupy his room, ıd become his substitute? Who would willingly take ıs place, in order to restore him to the life and liberty

which he had forfeited? No one. Humanity has nev reached, and is incapable of reaching this height of pl lanthropic compassion, this consummation of generous sel denying love. The whole course of nature affirms tha it is unattainable.

But that which is not in the bosom of man has bee found in the bosom of God. It has been realized in the great love wherewith God has loved us. "For God commendeth his love towards us, in that while we were yet sinners, Christ died for us." While by ingratitude and transgression, we were degraded and ruined; while there was everything in us to alienate from us the love of God:—it was then that Christ died for us. The love that was commended towards us by this marvellous event is fixed and unchangeable, as well as free and unmerited, had its origin in the purpose of God in the Lamb slain from the foundation of the world. While there was not within the range of human consciousness or experience, anything that could warrant us to expect the interposition of God on our behalf, he whose understanding is unsearchable, found out the wondrous method by which his love might reach us in consistency with his holiness, and by which his grace might reign through righteousness unto eternal life, through Jesus Christ our Lord. He loved us not as man loves his fellow-man. If he had merely done so, there would have been no salvation for us,—no glad tidings of great joy, no heaven of cloudless happiness and glory:—nothing before us but a day of judgment, and a lost and undone eternity. But God love, and therefore he loved us while we were yet si ners; and the guilt and the depravity that forms a barr to the love of man, has awakened and secured the lov

He loved us with an everlasting love, because his ıts are not our thoughts, nor his ways our ways. ʼed us because he is God and not man; and there-e may exclaim, "O, the breadth, and length, and and height of the love of God and of Christ; it h knowledge." In making a personal application ɜ subject, we should notice—

That the great, the chief theme of the Gospel is, ve of God manifested in the death of Christ for s. This love is proclaimed throughout the sacred e, in its promises of pardoning mercy, in its matical and commemorative institutions, and in acious invitations. How kindly does he plead you all to make trial of his love: "Come unto ll ye that labour and are heavy laden, and I ;ive you rest." Even if you have not hitherto his followers,—if you have never seriously applied eansing to his precious blood;—if in place of ing, you have neglected his great salvation;—ome to him now, and he will give you the earnest eternity of blessedness. Begin in good earnest ad with him, that he may shed abroad his love ur hearts, and that you may be kept in the ıf God, looking for the mercy of our Lord Jesus ; unto eternal life. Let it be your great concern to ascertain your interest in this love of God rist Jesus, from which neither death nor life, nor present nor to come, can ever separate those ıre its objects. Think much of the amount of ıal and eternal blessings which never could have yours, if this fathomless ocean of love had not in the sacrifice of the cross a way by which

they might reach you. This exhaustless fountain of love in providing a Saviour for you, who bore your sins in his own body on the tree, has laid the foundation of the grace and the glory that are given freely to all who are found in Christ. If you will only receive the gift, the unspeakable gift, all will be yours; and though the tender and endearing ties that are formed on earth must be dissolved, there will remain a heaven of indissoluble union, in the presence and fellowship of Him whose favour is life, and whose love is the fullness of joy. May the hearts of all of us be brought under the subduing, the melting tenderness, of that love which has been commended towards us while we were yet sinners by Christ's dying for us!

2. We learn from this subject the great loss which they sustain who make light of the Gospel, and of the Saviour whom it proclaims. They know not the time of their merciful visitation. The glory of the Saviour in his matchless love is hid from them. They are blinded by the god of this world, lest the light of the glorious Gospel of Christ who is the image of God should shine unto them. Are your desires attracted by wealth? In him are unsearchable riches—riches that will make unnumbered millions blessed and happy through eternity. Do you admire the exercise of power? He has the power to save not a nation only, but the whole world. Are your hearts affected by the discovery of compassionate tenderness? It was his love, his compassionate tenderness for you, that moved him to become a man of sorrows, and to have experience of the woes that rend the heart. Are you burdened with anxieties and oppressed with care? Here is an

mighty outstretched arm to sustain you. He who bids ou lean upon it, will not break the bruised reed, nor ench the smoking flax. Where will you find com-ssionate tenderness like his? It is stronger than that hich a woman bears to her child. He died for us.

I beseech you not to turn away from this unspeak-le kindness and love. For in doing so you turn away om infinite greatness: you turn away from the only wer in the universe that can deliver you. Is not this lly? Is not this guilt? Is it not tremendous guilt? is this that will render the wrath of the Lamb readful. It is this that will exhaust his patience and is compassion, and that will cause the judgment of the reat day to be more tolerable for Sodom and Gomorrha. It is this that will render the last enemy in reality the king of terror. For "how shall we escape, if we neglect so great salvation? He that despised Moses' law died without mercy; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?"

3. We may learn from this subject the feelings of penitential tenderness, and of grateful affection, with which we should commemorate the death of Christ. In the memorials of his death, we see the evil and the bitterness of sin, and the merit of that great atonement which is the foundation of our peace and acceptance with God. In the Lord's Supper, we have a Divinely instituted memorial of himself,—not a sacrifice for sin, —but a memorial of him who once in the end of the world hath appeared to put away sin by the sacrifice of himself. We are to discern Christ crucified in this holy ordinance; we are to look on him as our Redeemer,

dying in our room, as the salvation, the life, the rest, and the happiness of our souls; our wisdom and righteousness, our sanctification and redemption.

Who are they who are warranted to partake of these sacred memorials? The friends and the followers of Christ. How are we to ascertain whether we are of the number? Am I conscious that I receive the Lord Jesus Christ as the only and all sufficient Saviour, and do I actually trust in him alone for salvation? Am I looking to Jesus daily for righteousness and strength, and in whom alone I desire to be found? Am I habitually cherishing the love which this faith in Christ never fails to produce? Can we conscientiously say, Whom having not seen we love, and in whom though now we see him not, yet believing in him, we rejoice with joy unspeakable, and full of glory? If we are Christ's, we love his name, his character, his Word, his ordinances, his people, and we glory only in the cross of the Lord Jesus Christ. We know that we have passed from death to life, because we love the brethren. Do we sincerely love all who bear the image of our Lord, for the sake of that truth which dwelleth in them? Is sin dethroned, and does righteousness reign? Is the spiritual life begun as a life of conflict with all evil, and to which the Holy Spirit gives the ascendency and the mastery? Is the world neither loved nor feared, but overcome in all its evil principles? Is it our prevailing desire to glorify God by our bodies and our spirits which are his? Are our talents of every kind consecrated to the service of Christ? Are our trials sustained with submissive acquiescence in the will of God? Are we thus showing forth the praises

of Him who has called us out of darkness into his marvellous light? Is it your daily prayer to be led by the Spirit, and strengthened by the Spirit, and sanctified by the Spirit, and to be spiritually minded, which is life and peace? If these are your principles, and this be your character, then are ye welcome to the table of the Lord. It is to you he says, "Do this in remembrance of me."

SERMON XV.

THE BLESSEDNESS AND PERPETUITY OF MESSIAH'S REIGN.

PSALM LXXII. 17.

"His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed."

The text, in language of singular beauty and boldness, alludes to the ever-widening and endless reign of him, who lives in the affections of his people,—the story of whose compassion and wonderful work is to be borne along on the stream of time, and after his praise has been celebrated over all the habitations of men, to be prolonged by the purer inhabitants of other worlds.

Man often labours long, and labours in vain, to live in the remembrance of his achievements, and to procure exemption from the ordinance of Heaven which sweeps into oblivion the proudest monuments which his power or ambition may have formed, and which suffers not a vestige to remain to tell future ages what he did, and what he was. The busy and extended scene of which he is now so important a part, will be hushed into everlasting silence; and the objects which awaken in him so lively an interest, and the illusions of which so often beguile him,

yield to that inevitable doom that removes man
resent stage of his being. The order of nature,
its grandeur and loveliness, will hold on its
ording the same gratification to the individuals
ve generations; and the characters of wisdom
:, impressed on all its elements and all its
ich disclose its Author and its End, will accom-
ame moral purpose to race after race, till the
its own dissolution, when the earth and its
l be burned up: but amid this unvaried regu-
nemory of man is as perishable as his mortal
and of the millions who take their turn in
short hour, how few of even those who employ
o have their names transmitted to future times,
e that dark oblivion in which all are buried.
ers, where are they? And the prophets, do
or ever?"

le the progress of time sweeps away the thrones
es, and leaves no memorials of the kingdoms
lourished, and the heroes that have conquered,
en who laboured most to transmit traces of
ence, it only adds new lustre to the crown of
ner, extending still wider the triumphs of his
lering it more manifest that no weapon formed
on to him can prosper. The decree of Heaven
hat every knee shall do him homage, and every
ll call him blessed; that the sovereign rule that
iven him shall extend to the ends of the earth,
tinued for ever; and that the nation and king-
rill not serve him shall perish, yea, that those
ll be utterly wasted. He lives in the hearts
that have been made willing in the day of his

power: his name and his cause are associated with their best affections: they entertain towards him the inviolable attachment due to the Saviour whom they love, and the allegiance whom they owe to the Lord whom they adore; and impelled by a sense of duty and of gratitude, they deem it their high honour to be instrumental in conveying the knowledge of his salvation to the generations to come. "He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Teba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. He shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually, and daily shall he be praised. His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed."

In further considering this beautiful passage, we shall, I. Bring under our view some of the grounds on which the perpetuity of the name of Christ is founded; and, II. The great designs to be answered by the perpetuity of his name: "Men shall be blessed in him; all nations shall call him blessed."

I. We are to consider some of the grounds on which the perpetuity of the name of Christ is founded. The name of Christ denotes the power and authority with which as Mediator he is invested, and the text intimates that the exercise of his compassion and power as a Saviour shall have no termination. It is in this sense the term is used when we are told that there is salvation in no

ther, and that there is no other name under heaven given among men whereby we must be saved:—that a name has been given him which is above every name, that at the name of Jesus every knee should bow, and every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father. The knowledge of his redeeming work,—of his grace and power as the only Saviour, shall endure for ever: it will outlive all the opposition that can be made to its spreading efficacy and eternal triumph; and associated with the progressive advancement of our race, it will survive all its calamities, and will form amid the ruin of a dissolving world, to millions and to millions more, an anchor of the soul both sure and stedfast.

No: The errand of mercy which the Son of God undertook to our world, when he brought himself down to its abasement, and shed across its darkness the light of his own glory, must be renowned by angels, and by men through the ages of eternity. It was a spectacle which might fill heaven with wonder, when the Son of the Highest alighted on our earth, veiled in human nature, and entered on that course of humiliation and of suffering, in which he was to make known the pity and tenderness of his heart, and to finish that work in comparison of the greatness of which the former creation shall not be remembered nor come into mind. To our view is here exhibited the method by which the eternal God is commending his love towards us, and winning us from our revolt and alienation to his own obedience; and this has a power so attractive, that it should draw all men to Christ.

1. Let us fix our view on the condescension and compassion of Christ. Who can measure the distance be-

tween that throne which he occupied amid the praise of eternity, surrounded by adoring and blessed intelligences, and the scenes of deep humiliation through which he passed from Bethlehem to the Garden of Gethsemane, and the ignominy of the cross? Could we embrace the full conception of the glories which he had with God before the world was, how should we be astonished at the depth of poverty to which he submitted when for our sake he laid aside the insignia of his greatness, and became a man of sorrows and acquainted with grief! Had his privations and sufferings been endured to avert some great calamity from his friends, we could not but admire the benevolence that led to conduct so generous, and his name embalmed in the affection of every succeeding generation, would have remained for ever: but the persons for whom he left the heavenly mansions were in a state of daring revolt against the authority and government of God, and had only their guilt and helplessness to recommend them to his interposition. He came to a province of his own, the inhabitants of which were in a state of active rebellion against the Ruler of earth and heaven, that he might, by the sacrifice of himself, accomplish their reconciliation. He came to the abodes of sickness and sorrow, that he might take upon him our infirmities, and bear our sicknesses. He came to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, and to comfort all that mourn.

We have no language to convey to your minds an adequate conception of the compassion and the tenderness that dwelt in the heart of the Saviour, when on an errand, all of mercy, he came down to the weaknesses and distresses

re patiently his obloquy, and mildly endured his pposition, that he might restore him to God. deed, godlike to show compassion to those whose mpenitence had placed them at a distance from er; but to manifest its extent and tenderness through a course of suffering in which he was nd rejected of men, and the words and the of the love which he breathed, were met by the ons of sinners;—this is, indeed, compassion so could only have its abode in the fountain of all and which has a height and depth, a breadth h far above our knowledge. Feeble and must be every comparison of the compassion nthropy of the Son of God. In illustrating subject, allusions have sometimes been made raordinary man who visited all Europe, not to sumptuousness of palaces, or the stateliness of ut to dive into the depths of dungeons, to o the infection of hospitals, to enter the man- rrow and pain, to take the guage of misery, , and contempt, to remember the forgotten, to he neglected, to visit the forsaken, to compare e the distresses of all men in all countries. indeed, a circumnavigation of charity, and its vill be perpetuated in the name of Howard, noblest deeds of humanity are admired. But ustrations are infinitely beneath the lofty theme ur attention is directed when contemplating the n who came from heaven with the message of good-will to men: who made himself of no and took upon him the form of a servant, own his life a ransom for us.

What though the mighty monarch were to descend from his elevation, and in pity to the guilty inhabitants of a distant province, submit to privation and reproach in order to allure them back from their disloyalty and disobedience: the generous act could present no similitude to the conduct of the Divine Redeemer towards sinful men. He assumed humanity with its innocent weaknesses; and he gave even to these weaknesses a charm and a loveliness unequalled since the fall. What a spectacle of overcoming tenderness when the Son of God, as if hopeless of their recovery, weeps over the inhabitants of Jerusalem, because they knew not the time of their visitation! Throughout his course there is presented to our view so much of what is above the thoughts of man,—so much tenderness in loving us, and devotedness of affection in pursuing our salvation,—and so much abasement and suffering in commending his love towards us, that we can only express our admiration in the language of gratitude and praise. His memorial can never perish: "His name shall endure for ever; his name shall be continued as long as the sun; men shall be blessed in him; all nations shall call him blessed."

2. The Saviour is entitled to everlasting remembrance on account of his redeeming work. How soon are all the impressions made by the power of man, however much he may strive to leave behind him the vestiges of his existence, removed from the remembrances of the living! But the Son of God performed a work so arduous, and widely beneficial, that in comparison, the former creation shall not be remembered, nor come into mind. It was the redemption of a perishing world, in which so many claims were to be adjusted, in which a holy but violated

.w was to receive its fulfilment, in which the authority ıd government of God were to obtain satisfaction, and . which a way was to be opened up by which the Divine ɔrfections might be gloriously displayed in the recovery ' man.. This was the work which was given the Saviour do, and this is the work which on the cross he declared be finished. In the sacrifice which he offered there ıs a fullness of merit commensurate with the requireents of eternal justice: merit which removes their sins om all who believe on the Son of God far as the east distant from the west. In this atoning sacrifice you ɜhold the medium of pardon, the means of purification, ıd the wondrous method by which sinful man is brought to a new relation to God. By the great work which ıe Saviour has finished, God is reconciling the world to imself. Is it without good cause that this propitiatory ıcrifice is dear to our hearts, and that we regard it as ur only hope now, and our hope in the day when God hall lay righteousness to the line, and equity to the ılummet, and when no protection will be found but in he mediatorship of Christ?

It is through the redeeming work of Christ that we 'eceive every blessing. What are the feelings of the ıincere convert when first awakened to a sense of sin and langer? His fears are removed, and peace is obtained, ɔy his view of the all-sufficiency of the Saviour's work, ınd by his making that finished work the sole ground of his acceptance with God. If through corruption or temptation he should afterwards be drawn aside to sin, he is urged by his felt need to return to Him who is able to save him,—to come poor and sinful as he is to Him whose fullness is infinite, and who will in no wise cast

him out. So entirely must he daily have Christ in his view, that he may be said to live on him, and to him; and the life which he lives in the flesh is by the faith of the Son of God, who loved him and gave himself for him. He is constrained by love to Christ, to glory only in the cross of the Lord Jesus Christ; "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord;—and do count them but loss that I may win Christ, and be found in him not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

This is the Divine person whom the holy inhabitants of heaven and earth delight to honour. It is of Him, that the spirits of the just made perfect, and all the angels round about the throne say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." His claims to universal obedience are acknowledged: he is adored by all the hosts of heaven. God has exalted him to his own right hand, and given him glory, that our faith and hope might be in him. He whose arm is never weary, and whose Spirit is omnipotent, has pledged himself to communicate to his Word and ordinances such an efficacy as will secure to all future times the memorial of the friend and Saviour of man. They have been accompanied with this Divine power amid the ages of darkness and of infidelity that opposed them: they have survived the deluge of superstition that has covered, and that still covers, so large a portion of the earth: and while empires have melted away before the dissolving power of time, the name of Jesus lives in the preaching of the cross,

and in the solemn and affecting ordinance which commemorates his death. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give to him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

3. The Saviour is entitled to everlasting remembrance on account of his great and continual power as a Saviour. In the text his power as a Saviour is specially celebrated, as that which would ever remain the source of salvation to sinful men; and encourage all to flee to him as the only refuge. His name as a Saviour is great, and will continue with increasing and unfading lustre. He is adored and honoured by the heavenly hosts as the only Saviour. "There is salvation in no other, for there is none other name under heaven given among men whereby we must be saved." All the saved who have entered into heaven ascribe their salvation to him: "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood."

If you are to be united to the redeemed in heaven, you must renounce all self-dependence,—all dependence on your own righteousness,—and make Christ the sole ground of your acceptance with God. He only is able to save to the uttermost; and to him you must give the undivided glory of your salvation. Cast yourselves unreservedly on his compassion and saving power; and be assured that he will not turn away from you. He came into the world for the purpose of saving sinners; and he is able to save to the uttermost all who come unto God by him. He invites you to come unto him. "Come now, and let us reason together, saith the Lord: though your

sins be as scarlet, they shall be as white as snow: tho they be red like crimson, they shall be as wool."

Into this world of sinners Christ came that he mi save them. He is the only Saviour of the lost. Thro him is preached unto you the forgiveness of sins. you is the word of this salvation sent. "We are : bassadors for Christ, as though God did beseech you us, we pray you in Christ's stead, be ye reconciled God." We invite you to receive a complete salvatior as complete as infinite love, and grace, and power cc make it,—as complete as your safety and happiness eternity require. We invite you to receive the rigl ousness in which alone you can stand with accepta before that holy Lord God who is of purer eyes thar behold evil.

4. All honour has been given to Christ by God, angels, and by redeemed sinners. God hath highly alted him, and given him a name which is above ev name. He has commanded all to honour the Son, e as they honour the Father. He has declared that one shall enjoy his favour, or inherit eternal life, w does not come to him through Christ. "The Fat judgeth no man, but hath committed all judgment to Son." "He that believeth on the Son hath life; but that believeth not on the Son shall not see life,— wrath of God abideth on him."

Angels give all honour and glory to the Savio They contemplate the work of redeeming mercy w great delight; and there can be no doubt that wondrous discoveries of God's grace which that w affords, have greatly added to their joy. They represented when contemplating the work of rede

ing mercy as crying one to another, and saying, "Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory." How often were these servants of the living God prostrate in adoration, as they beheld the Son of God in his humiliation, sufferings, and death, his triumph over principalities and powers in his cross, his resurrection from the dead, and his glorious ascension into heaven! When he ascended up on high, he was attended by cherubim and seraphim, by thousands of angels. What were their views when they beheld the Mediator, in human nature, exalted at the right hand of God, having all things put under him?—when they saw him invested with sovereign dominion and power, as King of kings, and Lord of lords? They now unite their praises with the redeemed in heaven, and ascribe salvation to Him that sitteth on the throne, and unto the Lamb.

As to redeemed sinners, their anthems of praise to the Lamb that was slain can never cease. When they reflect on what has been done for them in working out their salvation,—in rescuing them from the power, the pollution, and the guilt of sin,—and on the eternal glory and happiness he has prepared for them, they must continue for ever to celebrate his praise. In what better way can I express this than in the language of inspiration? The many angels round about the throne, united to the great multitude which no man can number, say with a loud voice, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, heard I saying, Blessing, and

honour, and glory, and power, be unto him that sitte upon the throne, and unto the Lamb, for ever." now proceed—

II. To make a few observations on the designs whic are accomplished by the perpetuity of the Saviour name. "Men shall be blessed in him: all nations sha call him blessed." He is the appointed and the on medium through whom all the blessings of the gre salvation are conveyed to fallen man; he is the on way to the Father, and the channel in which the speci tokens of his love descend. He has been exalted as Prince and a Saviour, to give repentance to sinner and the remission of sins. To make his name, ther fore, endure for ever, is to accomplish the purposes his Mediatorship; is to announce to every people, a to every succeeding generation, that the efficacy of t great atonement remains unimpaired; that the pea on earth, and the good-will towards the children men, which it has procured, are still proclaimed; a that all are entreated to return through Jesus Ch to that God who will have mercy on them, and w will abundantly pardon. This Sun of righteousn will shine with undiminished brightness on the lat ages of the world,—will communicate the same joy a gladness to the disciples of future times which it ga to apostles, and martyrs, and confessors,—and after has conducted successive thousands to the knowledge salvation, will never cease to pour his heavenly lig till the mystery of God is finished, and all the redeem are admitted into the heavenly inheritance.

Yours, my dear brethren, is the privilege, this d of having communion with God your Saviour,—t

sacred fellowship with God, which rendered Bethel to Jacob the house of God, and the gate of heaven. May He who instituted the feast cause you to sit under his banner with great delight! May He fill your hearts with all joy and peace in believing!

1. The name of Christ will endure for ever, that men may be blessed in him with the blessings of salvation. This is one of the chief designs which the Gospel is intended to accomplish:—the great purpose for which the Saviour commanded its glad tidings to be conveyed to all nations. Unspeakably blessed are they who hear these glad tidings, and who truly receive them. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." This blessing of transcendent value comes upon all who receive that Divine Redeemer through whom the forgiveness of sins is proclaimed; and who renouncing their own righteousness as the ground of hope, cleave to the righteousness of Christ as their salvation. They have then redemption through his blood, the forgiveness of sins according to the riches of God's grace; and being united to the Saviour, they have peace with God, and rejoice in the hope of his glory. How great and precious is the blessing which is thus bestowed on them; and how large is the debt of gratitude which they owe Him who has washed them from their sins in his own blood, and who has made them kings and priests unto God! To them, because they are in Christ Jesus, there is no condemnation. "I, even I, am he

that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Who then can lay anything to their charge? Is it God? He justifies them. Is it Christ? He died for them. He loves them with an everlasting love, and he saves them with an everlasting salvation.

Remission from the guilt and condemning power of sin would be of small avail unless accompanied with freedom from its dominion: and in the great salvation provision therefore is made for deliverance from the bondage of corruption. If we are justified, we are also sanctified and washed, in the name of the Lord Jesus, and by the Spirit of our God; and from the hour in which our sins are forgiven, we receive a new heart, and a new spirit, inclining us to observe carefully all that our Lord has commanded. There are then pure and heavenly principles introduced into the mind, which will produce the fruits of righteousness;—and which will acquire so entire an ascendency as to bring the whole man under their influence, and thus make him meet for a world whose inhabitants are all holy, and whose enjoyments are all perfect. It is thus that men are blessed in Jesus, and from gratitude and love are led to call him blessed: that the saving knowledge of Him communicates to his disciples a living power that causes old things to pass away, and all things to become new: and that they are enabled to exhibit in their character and conduct the purity and peace described by the prophet as distinguishing Messiah's reign: "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

2. The name of Christ shall endure for ever, that men ay be blessed with his gracious presence, more especially the ordinances of the sanctuary. "He shall come down ke rain upon the mown grass, as showers that water the rth. In his days shall the righteous flourish; and undance of peace so long as the moon endureth." The aviour continues with his disciples always, to direct and istain them, and make all things work together for their ood. Wherever two or three are assembled in his name, e is in the midst of them; and the fulfilment of this romise has rendered the administration of religious rdinances the means of peace, and joy, and holiness. It as been this living fire in the church that has sustained it when the floods have been lifted up to overwhelm it; that in spite of every cause of sorrow and depression, has kindled the flame of devotion, and has made hope burn with a brighter lustre. May we be allowed thus to behold the power and glory of Christ in the sanctuary, that we may know by our happy experience that his loving kindness is better than life! May He, whose gracious presence can ender his own institutions spirit and life, bless the provision of Zion, and satisfy her poor with bread!

3. The perpetuity of the power and glory of Christ ssures the fulfilment of the promises respecting the outouring of the Holy Spirit, and the universal triumph of he Gospel. The fulfilment of these promises is essential to he continued efficacy of the Gospel on the hearts of men; nd if the word of the living God is not to return to him oid, it is the agency of the Holy Spirit that can give power. It were animating to contemplate at length the work of this Spirit of life in causing Christianity to triumph over the impenitence and unbelief of its nominal

professors, in the advancement of that light which in due time will lighten the Gentiles, and be the glory of the people Israel. It were delightful to yield ourselves to the cheering expectations of that future age, when prophecy shall be fulfilled, when all the kindreds of the nations, purified and enlightened by the faith of Christ, will be united under the benign influence of Messiah's reign. "Yea, he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised. There shall be a handful of corn in the earth on the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth. His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed him; all nations shall call him blessed."

He bids you who are his disciples—"This do remembrance of me." He bids you turn away for while from all the world to think of him. He has le you a memorial of himself—of his humiliation, his suffe ings, and death. And for whom did he endure the cros and despise the shame? For you: and he bids you meditate on what he has done for you, and not to ashamed of him in his ignominious sufferings. We w remember thee, blessed Redeemer; for thou art the li and the joy, and the salvation of our souls! "Who having not seen we love; in whom though now we see hi not, yet believing, we rejoice with joy unspeakable, an full of glory. Unto him that loved us, and washed from our sins in his own blood, and hath made us king and priests unto God and his Father, to him be glory an dominion for ever and ever."

To you is the privilege given of perpetuating the memorial of his name. You take the cup of salvation, and hand it to the generation following. You thus proclaim to the world the foundation of your hope: "God forbid that we should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to us, and we unto the world."

May the Saviour be present with us, and manifest himself to us in another way than he does unto the world! "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, Amen!"

SERMON XVI.

FELLOWSHIP WITH THE FATHER AND WITH THE SON JESUS CHRIST.

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1 JOHN I. 3, 4.

"*Truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that our joy may be full.*"

To walk with God in such a world as this, is a high attainment. To creatures such as we are there is difficulty in maintaining communion with God: even though all must admit, that it shows the wisdom and the goodness of God to have rendered us capable of having fellowship with himself. That we who have been formed of the dust of the earth, and into whom the Father of spirits breathed a spirit from heaven, should be raised to this high privilege, is the peculiar distinction of our nature. This is an incomparable honour. It is lifting us up to the society and friendship of the Most High God. The distance between one created being and another is as nothing. And yet, to be associated with angels, with blessed apostles, and with the spirits of just men made perfect, is a great privilege: but who can estimate the honour of being associated with God, the fountain of all true greatness, goodness, and blessedness?

'his was the dignity and happiness to which man originally advanced. But man being in honour not abide. He has become an alien and an exile ı the presence of God; and though God has sent own Son to remove the separation, and to call him ɛ to his society; and though that Son has shed his . blood to effect a reconciliation, the heart of man tends to the earth, and to earthly things.

Ve shall—I. Consider the foundation of this fellowship; The advantages of it; and, III. The ends we should 'e in view in assuring others that we possess it.

I. The foundation of this fellowship. This lies in ion to Jesus Christ, the only Mediator between God l man. Communion with God must begin by ıouncing yourselves, and by cleaving unto Christ, as ' way to the Father. Can two walk together except 'y be agreed? Can those who are alienated from d, and are enemies to him in their minds, live with ı in love and friendship? Friendly intercourse is ;un and maintained only by the intervention of that onciliation which has been effected by the blood of cross; and in order that this reconciliation may availing to you, Jesus Christ must be received by ı as the ground of your hope, and as the Author of ır salvation. Has he not become a partaker of your ure with all its innocent infirmities? Has he not ne your griefs and carried your sorrows? He was de sin for us though he knew no sin that we might made the righteousness of God in him. He placed nself in your room, and became the ransom for your demption. He has taken your sins upon himself, and s rendered satisfaction in your room; and he invites

you to take him for your Saviour, and intercessor; and through him to receive the Holy Spirit to make you meet to draw near to God. Acquaint yourselves with Jesus Christ, who has opened the new and living way to the holiest: intrust yourselves and your cause to him; and then you may come with humble confidence to God, and enjoy communion with him as your Father and your friend.

The breach between God and you cannot be made up in any other way. All the efforts you employ, and all the means which you may adopt, will be vain, apart from this. It is the great sacrifice of the cross alone that can penetrate the human mind with the love of God; and until this love is shed abroad in the heart, how can there be fellowship with the Father? It is only when you believe on the Lord Jesus Christ, that you desire to be filled with all the fullness of God, and to have a real right and title to have your portion in God. No man can come unto the Father but by Christ; and therefore until you make him your refuge, and look to him as your hope, there can be no fellowship between you and God.

II. Let us consider the advantages of fellowship with the Father, and with his Son Jesus Christ. Need I say anything to show that this is the honour, the dignity, and the happiness of man? Who can doubt the privilege of being raised to the society and friendship of the Most High God, the fountain of purity, and greatness, and felicity? In this fellowship or communion, there is implied—

1. A mutual communication of blessings,—a sharing of them in common. We cannot contribute anything to

his greatness or his happiness. But in so far as we can participate in what is God's, and share in benefits peculiarly his, we have them in common with him, when we have fellowship with the Father and the Son. What are these benefits? What are our wants? We are not only poor and dependent creatures, but we have sinned and come short of the glory of God. But Christ has borne the sins, and carried the sorrows of his people: he bare them in his own body on the tree: and you who have received him, have received with him a perfect righteousness by which you are accepted before God. As regards the ground of your acquittal from guilt, and of your acceptance with God, you have it in your common interest with Christ in his meritorious obedience and atoning sufferings. If he has fully paid your debt, who can lay anything to your charge? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather who is risen again, who is even at the right hand of God making intercession for us. You can plead what the Great Surety has done in your room as if it had been done by yourselves. You can plead his glorious righteousness for your justification, as if it were your own.

What are the evils under which you suffer which the Son of God has not taken upon himself? Are you in poverty? He, though he was rich, made himself poor, that we through his poverty might be made rich. He took upon him your very nature, united it with his own, so closely and inseparably, that it continues with him in his glorified state, and will continue for ever. He became in all things, sin excepted, like unto you his brethren; and it is his purpose that you should be

infirmities: for he was in all points tried, like
are, yet without sin.

> "Our fellow-sufferer yet retains
> A fellow-feeling of our pains;
> And still remembers in the skies
> His tears, his agonies, and cries.
>
> "In every pang that rends the heart,
> The Man of sorrows had a part;
> He sympathizes with our grief,
> And to the suff'rer sends relief."

In having fellowship with the Son of God, you l
his perfections engaged on your behalf. He hi
yours; and therefore his mercy and love, his
and power, are also yours. Yours is his love t
with you for ever; his wisdom to guide you; his
to uphold you, and to bring you into everlasting
ness. He came down from heaven to have a parti
with you in your nature; and you are to go into
to partake in the happiness of that glorious la

incorruptible, spiritual, and immortal. It is he himself who will welcome you into the heavenly kingdom, and who will guide to its fountains of living water, and who will abide with you as your inheritance and your portion for ever.

This is indeed a wonderful fellowship. It is a close, endearing, and indissoluble union, to the Prince of life and the Lord of glory. It is so close that we can scarcely find an adequate comparison. It is so lasting that it can never be dissolved. Every tie in nature, every tie formed among men, is to be severed. But who shall separate us from him who says to his followers, "Because I live, ye shall live also?" Who can separate us from the love of him whose love never changes, and who, when he loves, loves unto the end? He who has all power in heaven and on earth, will never lose one of his chosen and redeemed people. They are his, for he has bought them by his blood:—they are his by his Spirit dwelling in them;—they are his, for he has already prepared mansions for them,—they are his by a bond so fast, so peculiar, that creation fails to afford a resemblance. They have given to him all that is theirs, not excepting their sins and their sorrows: and he gives them himself, and his unsearchable riches: he gives them with himself the kingdom of heaven with its glory and blessedness. This fellowship implies—

2. Intimate friendship and intercourse. Fellowship among men denotes this much. For how can there be friendship without mutual affection, without harmony of views and feelings? How can there be endearing intercourse without such an interchange of mind as will produce a common interest in each other's happiness and

honour? It is indeed wonderful that there should be intimate friendship and endearing intercourse between the great God and us who are so insignificant as creatures, and who are enemies in our minds and by wicked works. And yet what has he not done to remove this enmity, and to regain our friendship? He has so loved the world as to give his only begotten Son: and the Son has shown his love by laying down his life for his enemies. If this love has set its seal upon your hearts, so that as the result you love him who first loved you, there will be a mutual and daily intercourse, and the intercourse so delightful and so ennobling, will be maintained by meditation and prayer, by thanksgiving and praise. You will study in all things to walk so as to please him who is your Friend,—so that nothing will be done or cherished by you to mar your sweet communion with him. If your souls centre in the fullness of God,—if you see the infinite excellency and goodness of God, as suitable to all your desires, you will have such joy and satisfaction as the whole world cannot give.

Why is the joy which arises from fellowship with the Father and the Son unspeakable and full of glory? It is because Jesus calls you not to rest in yourselves,—poor, miserable, and wretched,—nor in the world without you, vain and fleeting,—but in God in Christ, the only sure habitation of delight and joy,—the only fountain of life. What else is suitable to the soul's infinite capacity and immortal existence? What intimate fellowship can there be between the spiritual nature of man and the material things around him? Even though they were more adapted than they are, they are doomed to perish. They are without thee, and never can come into union with

soul. But in Jesus Christ united to you, you have inward fountain of happiness, beyond the reach of ssitudes, which no man can take from you. You have hrist an inexhaustible, a universal spring-tide of joy, if you have an apprehension of Christ's fullness, corre-ıding in clearness to the magnitude of that fullness, you rejoice in the Lord alway. It will lead you to desire more to have intercourse and converse with him.

he Apostle John, the penman of the text, knew well ı personal experience what it is to have endearing ·course with the Father and with his Son Jesus ist. He had seen the Saviour on earth; he had 'd his voice; and he had leaned on his bosom. He d therefore say, "That which we have seen with our , which we have looked upon, declare we unto you, ye also may have fellowship with us: and truly our wship is with the Father and with the Son Jesus ist." The Saviour had gone into glory, but still the stle had endearing intercourse and fellowship with His soul in its affections and desires was turned ırds him, and the exalted Redeemer held sweet con-e with him.

hus it is with all who are reconciled to God through s Christ, and whose feelings of love and of gratitude od are restored by the regenerating power of the r Spirit. They are brought nigh unto God, and they ce to draw near to him. Their dread of God is ɔved, and they pass through the world walking with as their friend, guided by his wisdom, supplied by his ıty, comforted by his consolations, and rejoicing in as their portion. "Whom have we in heaven but , and there is none upon the earth we desire besides

thee." "This God is our God for ever and ever, and I will be our guide even unto death." How blessed are they whose affections and desires centre in God, the living God!

While the believer holds intercourse with God, there are gracious and endearing communications from God to the believer. He who knows the heart, and who sees every thought that rises there, can have fellowship with his people without the medium of words. Can he not speak to them by his Word, and make them feel that it is his Word,—the word of life and of consolation? Can he not carry that Word with power to their hearts, so as to give them the comfort, the strength, and the hope which they require? Can he not give them such gracious manifestations of his presence, as will cause them to say, "We know that this is none other than the house of God, and that this is the gate of heaven?" Can he not bring the truth of his holy Word with such power and unction to their hearts, that they are sure it is God himself who speaks to them? And can he not so manifest himself to them in the ordinances of his grace, as to fill them with a sense of his immediate presence? The souls with which he holds communion are gladdened by his presence, whether in the ordinances of his grace, or in the dispensations of his providence—in the public services of the sanctuary, or in sweet retirement.

You who enjoy this sacred intercourse with the Father and the Son know well what it is,—that it affords relief to a troubled conscience—that it is heavenly light in darkness and in perplexity,—that it is the manifestation of the faithfulness of God when you are in doubt and in difficulty;—that it is strength in weakness, and the sup-

ply of all your wants in necessities,—that it is warning and power to resist temptation,—that it is peace which the world cannot give in bereavements,—that it is power in tribulation enabling us to rejoice in the hope of the glory of God. In a word, fellowship with God is friendship and intercourse with God,—it is our dwelling in God, and God in us. It is only through Christ that we are thus brought near unto God: for through him we have access to the Father. In him dwelleth the fullness of the Godhead: and united to him, we have nearness to God, and are enriched with the unsearchable riches of Christ.

III. The ends we have in view in assuring others that our fellowship is truly with the Father and the Son. "These things write we unto you, that our joy may be full." What was the object the Apostle had in view in wishing others to know and to believe that his fellowship was truly with the Father and the Son? It was—

1. That we and all might seek to have our portion with the followers of the Lamb. That portion is great and everlasting, secured to them by that love which the Lord bears to his people. They have the everlasting God for their inheritance: all the promises and provisions of the new covenant are theirs: the all-sufficient and compassionate Redeemer is theirs to save them from all evil, and to bless them with all good; and that heavenly kingdom of peace and of blessedness which it is the Father's good pleasure to give them is theirs for ever and ever. The Lord will give them grace and glory, and no good thing will he withhold from them. And is not this a portion which we should wish all might enjoy?

Indeed all, even the ungodly, would wish to enjoy it. Their desire is expressed in the words of Balaam, "Let

me die the death of the righteous, and let my latter end be like his!" They can observe that though the world may revile them, or even despise them, they are a blessed people whose God is the Lord. "The eternal God is their refuge, and underneath are the everlasting arms. Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee." The conscience of man leads him to see, that the righteous is more excellent than his neighbour, that he has a refuge in time of trouble that will not fail him, that he has comfort in affliction, and that he has hope in death.

It is the wish and the prayer of the people of God that all others may share with them, and enjoy their portion. This was the prayer of the Apostle John when he said, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." He and his fellow disciples were in exile, were persecuted, and hated of all men,—they were reviled and defamed,—they were treated as the filth of the world and the offscouring of all things; and yet they laboured and they prayed that others might be made partakers of their privileges and blessedness. "I would to God," said Paul to Agrippa, "that not only thou, but also all that hear me this day, were both almost and altogether such as I am!" Is not this the feeling of every real disciple of Christ? Is it not his earnest desire and hope that Christ may be magnified in his own salvation, and that he may be the instrument of bringing others to share in the peace and the blessedness of the children of

God? This is his present wish for his friends and brethren,—for those nearest and dearest to him on earth,—and it is his daily prayer for all mankind. The invitation of all real Christians to all men is, "Come with us, and we will do you good: for the Lord hath spoken good concerning Israel." Come and share in our privileges and happiness;—come, for the Lord will surely bless and save, and glorify his people. "Now are we the sons of God: and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is."

2. Another object which the Apostle had in view in assuring others of his fellowship with the Father and the Son, was that the joy of believers in Christ might be increased. "These things write we unto you that our joy may be full." The joy of believers in Jesus is not full because they do not live up to their privileges,—they do not think enough of them, nor realize them as theirs, nor see aright their transcendent value and greatness. Could you, who are the followers of the Lamb, realize the extent of the privileges which the Lord has already conferred upon you, you would discern how blessed you are with Christ's unsearchable riches. In that case, could you complain of your poverty? Would not your feelings prompt you to adopt the language of triumph rather than that of doubt and depression? Amid the trials of life would you not say, "Our light affliction which is but for a moment worketh out for us a far more exceeding, even an eternal weight of glory? Who shall separate us from the love of Christ?" No evil, no enemy ever can do this. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor height, nor

depth, nor things present, nor things to come, nor any other creature, shall be able to separate us from the love of God which is in Jesus Christ our Lord."

Would you not deem it a high privilege to have fellowship with the apostles and prophets, and the whole army of martyrs? Would you not deem it a high privilege to hear Moses and Elias converse about the decease that has been accomplished at Jerusalem: and Isaiah and Paul speak of the glories of the Messiah, of his reign, and of his kingdom? But what would this be compared with the privilege which you actually possess? In having fellowship with the Father and the Son, how great your honour, how unspeakable your blessedness! You participate in the fullness of God, and you are blessed with all spiritual blessings in Christ Jesus. You have at all times, and in every condition, a companionship the most exalted, the possession of which in all its amplitude constitutes the blessedness of heaven. It is this that makes the spirits of just men supremely happy there: and it is the want of this which makes the spirits of the lost unutterably miserable in the regions of woe. It was this that made Jacob say of the place where God met him, "Surely God is in this place; this is none other than the house of God, and this is the gate of heaven." It is the enjoyment of this fellowship that has sometimes filled the children of God with joy unspeakable, and made them rise above the tribulations of the world. "Thou didst hide thy face," said the Psalmist, "and I was troubled. How long, Lord, wilt thou hide thyself?" This is the cause of distress,—I may say, the only real cause of distress. To be in any way secluded from the gracious presence of the Father, and of the Son, what is it but misery and desolation?

greatest infliction of the Divine displeasure is to be rated from the presence of the Lord, and from the y of his power.

hat, then, believers, is your privilege to have fellow- with the Father and with his Son? Have you ɔd this privilege as you ought? Or, is the blessing reat in your eyes that you can scarcely believe it is s? Think much of it; improve it aright, for it is a ure that enriches you now—that will enrich you more you know and value it—and that will make happy through eternity. Here is reality, here is dance.

The Apostle intended, by speaking so strongly of blessed fellowship, to warn us against self-deception. he says, in connection with the text, "God is light, in him is no darkness at all: if we say that we have vship with him, and walk in darkness, we lie, and do he truth." Here is the warning to the self-deluded ssors of religion.

as! how numerous are they! Persons who, because know what union to Christ means, think they are d to him; who, because they know the design of the tion of the Gospel, think they are partakers of that tion, and yet live in the practice of sin, concealed, ay be, from the eyes of their fellow-men. What ion can be greater than this? If your feelings be uced by the Holy Spirit, and awakened by fellow- with God, will they not lead to war with sin, to ɔ against any evil having the mastery over you? foundation of true friendship among men—of that dship which gives rise to pleasing intercourse, is ɔathy of disposition, and similarity of manners: some

conformity must be presupposed wherever there is the fellowship of friendly communion. But that which is necessary in the communion of man with man, is necessary in man's communion with God. In order that the creature may have fellowship with the Creator, there must be a likeness one to the other. In regard to man, how is this likeness to be produced? Not by God's coming down to a participation in our sin and darkness. The Son of God did not do this when he took our nature upon him. We must be raised to a participation in the purity of the Divine nature, and be transformed into the likeness of the Son of God. God is light, and in him is no darkness at all; but we are by nature darkness, and in us is no light at all. We must be changed into the brightness of God's light before we can have fellowship with God, the fountain of light, and of spotless holiness.

To have communion and fellowship with God is not only religion—not only the end of religion, but the consummation of it. It was one great design for which the Saviour assumed human nature, and died upon the cross. He suffered for sins, the just for the unjust, that he might bring us unto God. If this design is not accomplished in us, what benefit do we receive from religion, or professing to be the followers of Christ? There are two classes of self-deceivers who require to be warned as to the fearful delusion they are practising on themselves.

1. There are those who make a serious profession of religion, but whose practice is a contradiction to that profession. Their whole life is a lie: it is a lie against God, against Christ, against the design of the death of

Christ, and against themselves. They profess to have fellowship with that God who is light, and in whom is no darkness at all; and yet they walk in darkness. Contrast their profession at the table of the Lord with their practice, and you will see that there is a contradiction—that there is a lie throughout. Do they not profess at the Lord's table that they have fellowship with the Father and with his Son Jesus Christ—that they glory only in his cross, and count all things but loss for the excellency of his knowledge; and that they solemnly dedicate themselves to him, with the resolution to be faithful unto death? Observe those persons afterwards, in their families and in the world, and you cannot but see the gross falsehood that is acted against the truth of God, against the name of Christ, against their persuasion of eternal happiness. You will see that their supposed fellowship with God is a fearful delusion. The lie stands forth prominently, and is clear as the light of noon day. If we say that we have fellowship with him, and walk in the darkness of sin, we lie, and do not the truth.

2. The other class who are deluding themselves are those who make a general profession of Christianity, but do not pretend to holiness and fellowship with God. Their plea is, that they never professed any such thing, and therefore they are to be excused from any such strictness. You who are of this class think, that as you do not walk contrary to your profession, you are not chargeable with lying against the truth.

But do you not profess to be Christians, and do you not hope to be saved? If you say you do, then you in reality profess to have fellowship with Christ. What

is it to be a Christian? Is it not to be like Christ; to be a new creature in Christ Jesus? If you pretend to be Christians at all, and are not following after holiness, there is a contradiction even between your profession and your practice,—between your hope to enter heaven, and your avowed disregard of the godliness which leads to it. The name of Christianity which you assume is empty and vain, apart from the reality: it cannot profit you, it will not save you. It is a delusion, the end of which it is fearful to contemplate. It is a lie not so much against a particular truth as against the whole of Christianity. It is a lie continued for months and years against the high vocation of a Christian,—against the name of Jesus, against the truth and the name of God. And what is the consequence? Is it not an exclusion from the blessed abode where the Saviour is? "There shall in no wise enter therein any thing that defileth, or maketh a lie."

To those who are walking in the light, and who have fellowship with the Father and with his Son Jesus Christ, let me say, that in order to your comfortable walk with God, guard against two misapprehensions of the design of the Gospel. The one regards the efficacy of the blood of Christ to cleanse us from all sin; the other is purity of walk and conversation. These two are, and must be, inseparably conjoined. You wash in the blood of Christ from all sin—from the guilt of sin, and from the curse of the law, that you may come to the light of God's countenance, and have fellowship with God. And if, after you have been washed, you forget that you were cleansed, and defile your garments, be assured that this blood is as sufficient now as ever to remove

your defilement, to cleanse you from all sin. There is no exception to its purifying efficacy. The blood of Jesus Christ the Son of God cleanseth from all. Let there be no misapprehension as to the infinite value, and the boundless efficacy of the atoning sacrifice of Christ, to take away the greatest sins, to deliver from condemnation, and to bring near to God. Consider, ye doubting and discouraged believers, who are apt to be depressed on account of your broken resolutions and your want of conformity to the image of Christ,—consider, that during the whole path to heaven you are to look to the cleansing efficacy of the open fountain of the Redeemer's blood. That precious blood cleanses from all sin—from sin of every quality, of every degree, of every circumstance. Go on your way, then, rejoicing in God your Saviour,—walking in the light of his countenance, and enjoying fellowship with the Father, and with the Son Jesus Christ.

In order to this, take the Gospel into your minds, not by halves, but in all its harmonious fullness. Believe not only that the blood of Jesus Christ has efficacy to cleanse from all sin, and to remove all your transgressions as if they had never been; but firmly hold the other great truth, that the design of your being washed in this precious fountain is, that you may walk with Christ in newness of life—and that you may keep your garments unspotted from the world. Keep constantly in view these two great Gospel truths, which run in parallel lines, and which are the fountain of the life and the holiness of the believer. Yield not to despondency when you are humbled under a sense of your daily sins and shortcomings;—when you are lowered in your

own eyes by the consideration of your broken purposes and resolutions;—but go anew to that cleansing fountain which you found open when you came to it at first, and which will be kept open till you are made perfect in holiness, and are united to the great multitude redeemed from all nations, who have washed their robes and made them white in the blood of the Lamb. In your path to heaven, have higher and still higher thoughts of Christ, and of the efficacy of his precious blood, and then your comfort, and peace, and holiness will abound,—and your way heavenward will be like the shining light, that shineth more and more unto the perfect day.

CHRIST THE LIGHT OF THE WORLD.

LONDON, 20*th July*, 1814.

At the Annual General Meeting of the Corresponding Board, in London, of the Society in Scotland for Propagating Christian Knowledge, held this day at the Albion Tavern, His Royal Highness THE DUKE OF KENT AND STRATHERN in the Chair;

Resolved unanimously,

THAT the Thanks of this Meeting be transmitted to the REV. DANIEL DEWAR, for his excellent Sermon preached before the Society, at the Gaelic Chapel, on the 22d May last; with a request that he will permit the same to be immediately printed for the Society's use.

THOMAS RUTLEDGE,
Secretary, pro tempore.

SERMON XVII.

CHRIST THE LIGHT OF THE WORLD.

JOHN XII. 46.

am come a light into the world, that whosoever believeth on me should not abide in darkness."

Divine person, whose language I have now enun-
ed, is, in all respects, the most extraordinary and
trious visitor that has ever appeared on our globe.
ether we regard the avowed design of his mission, or
claims which he made to a Divine original, or the
aculous attestations by which all his claims have been
ported, we cannot but feel persuaded, that everything
ch he publishes, every trial which he endures, and
y action which he performs, is full of meaning and
acy, and bears an important relation to the interests
the destinies of the human race. Universal nature,
n he appears within her precincts, deviates from the
blished course of her operations, to do him homage,
proclaims to her very utmost limits the presence and
efficiency of her almighty Author. She feels and she
s his omnipotency, by stopping or changing her
htiest purposes; and she thus renders indubitably
ain to every succeeding age, that the Son of man is
Son of God. It ceases to be a matter of doubt or of

indifference whether we fully admit the authority of a person whose claims are thus supported, and who has afforded a species of evidence for our conviction, which leaves every intelligent being who disbelieves or who disregards his doctrine, without excuse. When the laws of the material universe, whose operation is so uniform, depart from their usual course of acting, that they may testify to the intellectual and moral world the divinity of Jesus, we must surely admit, that the sincere reception of his religion becomes a subject, not of mere speculation, but of practical and eternal importance to the happiness of the human race. It is the voice of the Deity which we hear, impressively assuring us, that "this is his beloved Son, in whom he is well pleased;" and, with the authority of the Supreme Legislator, commanding "all men to honour the Son, even as they honour the Father."

There is scarcely any circumstance which proves more clearly the importance of Christianity to the interests and the happiness of the human race, than the account which is given of the character and work of its illustrious Author. Either this account must have been exaggerated by the writers of the sacred Scriptures, or the mission of the Son of God, in all its bearings, exerts a most powerful influence on the present condition and future prospects of man. He is represented as a mighty Deliverer, as the Sun of Righteousness, and as the light of the world;—appellations which clearly intimate the extent and benevolence of his design, and which lead us to place the utmost confidence in the unbounded efficacy of his work.

Metaphorical language, it must be owned, is occasionally susceptible of obscurity and misconception; when,

' example, it is employed to elevate an object beyond proper limits, and to give it an importance in our imation, which otherwise it could not possess. But en it is used, as in the present instance, to give us ie notion of the glory and perfection of a Being, the atness of whose beneficence to the human race cannot fully represented by any figure derived from the ble creation, this objection is inapplicable. Its force 'emoved by the simple fact, that the most splendid gery which universal nature affords, when employed heighten our conception of an elevation which is ine, falls more completely beneath the uncreated granir of the subject, than the mimic luminaries of the chanical contrivance designed to illustrate the phenena of the solar system, sink in insignificance beneath unclouded glories of the meridian sun, and the mighty olutions of the planetary worlds.

Ve have all seen the face of Nature veiled in darks; and the heart of sensibility has often been penly sad when the source of light has withdrawn from world, and when the visible creation, as if its beauties 'e suddenly annihilated, and it again resumed the otic form from which it was originally made, shrouds lf with the covering of night from the view of every cipient being. But a few hours have restored the to our horizon; and, as if again brought to existence a Divine power, all the glories of earth and heaven sent themselves to our contemplation. The face of ;ure assumes its wonted aspect; and both the animate inanimate creation feels the influence of that magcent luminary, which pours with unsparing profusion the worlds which surround its majestic course, the

blessings of light, and loveliness, and being. It is to this source of gladness and of existence that the Saviour, in the text, compares himself; and the benefits which he confers have an influence equally powerful on the beauty and happiness of the spiritual and moral world. His appearing on earth has removed the long and dreary night of error and of superstition: he has given "light to them that sat in darkness, and in the land of the shadow of death." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." In attending to the text, I shall consider,—

I. The character in which Christ has come into the world—"a light."

II. The relation which this character bears to the happiness of his followers.

I. Let us consider the character in which Christ has come into the world. It is almost unnecessary to remark, that light, by the sacred writers, is used metaphorically to denote sanctifying knowledge, Divine purity, and spiritual comfort. It is employed in the first of these acceptations when it is said, "He is the true light, which lighteth every man that cometh into the world;" in the second, when we are told, that "God is light, and in him is no darkness at all;" and in the third, where the afflicted are consoled with the assurance, that "light is sown for the righteous, and gladness for the upright in heart." In each of these senses the appellation is characteristic of the design for which the Redeemer has come into the world.

1. He is the source of saving and sanctifying knowledge. Perhaps no language could more forcibly represent this part of his character and mission than that

which is employed in the text: "I am come a light into the world." That we may fully perceive the extent to which the Saviour has become the source of knowledge, it is necessary for us to recollect the actual circumstances of the human race before he appeared. What were the opinions of mankind on the most important questions that come within the range of moral and religious truth? Those who were beyond the territories of the sacred land, had not even the twilight of Judaism: they were involved in the thickest shades of night, without a source of hope, or of consolation, but what proceeded from the uncertain glimmering of superstition. How unsuccessful were the efforts of the mightiest genius in removing the darkness in which the powers of the human mind were enveloped; in ascertaining the character and perfections of that invisible but omniscient Being, on whose power the existence of all created things depends; and in drawing aside the veil which conceals from man the good or the evil which may mark the extension of his existence through the endless duration of futurity! Behold a race of intelligent and immortal beings, formed with every susceptibility of intellectual and moral improvement, accountable to a God, of whose attributes, and, in some cases, of whose very existence, they were ignorant, and destined by the power that made them to a participation in the glories of an eternity, which, even to their philosophers, was the subject of scepticism! Our world was situated, as if, on account of its rebellions and its crimes, it had been secluded from the favour and the knowledge of its Maker;—as if it had fallen from its orbit in the moral system, and had been allowed to precipitate itself beyond the sphere of its cen-

tral attraction, into regions where it has experienced all the horrors of unmitigated darkness, and into which scarcely a ray of light from the Divinity had penetrated, to lead it back to the presence of its God. "Darkness covered the earth, and gross darkness the people."

I shall not here inquire as to the probable extent to which the light of nature might have conducted beings whose understandings were unbiassed, and whose hearts were upright, in their researches after truth; nor how far the fair and beautiful fabric of the universe with which we are surrounded, should have forcibly impressed on the mind a conviction of the omnipotence, the wisdom, the incomprehensible intelligence, and unbounded beneficence, of that great and holy Being who is the fountain of life and happiness. My present business is with facts; and from these we may learn how little information the heathen nations actually possessed respecting the doctrines that are commonly considered as connected with natural religion. Though the discoveries of philosophers had been more extended than they really were, and had approached nearer to revelation than they possibly could have done, their influence on the hopes, the happiness, and the moral improvement of the human race, would have been comparatively small, from the circumstance of their not having the sanction of Divine authority, and the demonstrative force of inspired truth.

An examination of the history of mere human opinion on the most important subjects, leads us to the same conclusion. We observe the established theories of one age supplanted by the more ingenious, or at least more novel, theories of another; and the world has not more frequently changed its inhabitants, than the systems of

philosophers, respecting some of the most interesting truths that can come under the consideration of man, have shifted their ground, and have alternately risen into uncontrolled popularity, or have fallen into obscurity and contempt. There is something so melancholy and humiliating in this view of human affairs,—so depressing to the high hopes which enliven and elevate the mind of man in the pursuit of truth, that were it not for the glorious light which revelation has shed on the moral world, and which renders it no longer subject to the vacillating influence of unsupported reasonings, we should almost despond of the progress of truth in this department of knowledge.

Such were the circumstances in which mankind were placed, when the Sun of Righteousness arose on the nations, with healing under his wings. He was appointed to become "a light to lighten the Gentiles, and to be the glory of his people Israel." The darkness in which the world had long been enveloped, vanished at the appearance of that Divine and uncreated light which has issued from the throne of God, and which is intended to pour on the human mind the knowledge of heavenly truth, and to render visible the moral position which we hold, relative to the universe, and its Almighty Creator. The Saviour has given us information respecting all those truths with which it is necessary for man, as an accountable, and even as a sinful being, to be acquainted. He has clearly revealed the character and perfections of the living God; the extent of duty which we owe to him; and the manner in which that duty, in order to be acceptable, must be performed. He has fully disclosed to us, what is of the utmost im-

portance for us to know, how guilt can be pardoned compatibly with the honour and rectitude of the Divine government; how an imperfect creature may be restored to the favour and the image of his Creator: and by arresting and changing the established laws of nature, he has rendered the power of death inefficient, and has brought life and immortality clearly to light. How great is the change which a revelation of Divine knowledge, so appropriate to the necessities of the human race, must produce on the actual state of the world! The period in which it took place forms a new era in the history of our globe: it looks like the commencement of the age in which the Almighty had promised to create all things new: it seems as if our earth were restored to its original place in the moral system, and as if it were brought to a state of more intimate communion and friendship with its all-perfect Author. The Son of the Highest appears, surrounded with the light and glories of the Divinity, and the scepticism of the philosopher, and the bewildering superstition of the multitude, lose their influence on the heart.—Heaven and unchanging truth open to our view, and the human mind, humbled at the recollection of the fetters in which it has been held, and the clouds of night with which it has been enveloped, gladly hails the beams of everlasting day, and rises to the contemplation of the will and the attributes of its God, and the wonders of that eternity which it is destined to enjoy.

The fortunate discovery of one eminent philosopher produced a complete revolution in the history of physical science; and if the language of the poet, in reference to this distinguished man, have any foundation in truth,

h what terms of admiration must we speak of those portant and sublime revelations which confer on man knowledge of his Creator, and a power by which may secure to himself an immortality of happiness. when—

> "Nature and nature's laws lay hid in night,
> God said, 'Let NEWTON be,' and all was light,"—

effect produced by the manifestation of Christ on th, as it regards all that is necessary for us to w,—all that concerns the perfect illumination of the al world,—was not less powerful and extraordinary. s description, as applicable to the Redeemer, is only language of unadorned truth; as applicable to the t eminent of men, it must be considered as the uring of a poetic imagination. No comparison can d when brought in contact with the underived ies of the Divinity: no brilliancy of fancy can give itional splendour to the simple majesty of the Son God: no imagery can adequately represent the htness of that light which his presence has shed the benighted nations. It is he, by the knowledge ch he has imparted, who has "destroyed the wisdom the wise, and has brought to nothing the underding of the prudent;" who has delivered man from mazes of error and of ignorance, in which for ages had been lost; and who reveals to him the tender eternal tie which binds him to the throne and the om of his God. Behold, Christian, your mighty iverer!—the Sun, whose light allows you no longer remain in doubt or in darkness, and which directs to the realms of everlasting day; where "thy sun

shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

How truly elevated and beneficent is the design for which the Saviour has thus come a light into the world! It was not to announce the Divine displeasure to a guilty race, without a ray of hope from him who is the fountain of life: it was not to present to us such a view of the attributes of the Deity as should darken all our prospects of the future, and render the final happiness of man, as a sinful being, incompatible with the honour and the holiness of His government: it was not to promulgate new and ingenious theories on subjects of scientific research, and to establish a new school of philosophy, in opposition to Plato, and Zeno, and Epicurus, and, like these masters of science, to restrict his discoveries to the initiated. His object was far more elevated, and his design much more beneficent: it was to communicate information on topics, respecting which the mind of man must have remained for ever in ignorance, but which, notwithstanding, are essentially connected with the present happiness and eternal welfare of the human race: it was to assure us, that the Almighty Being, whose will gives law to the universe, is the Father and the Friend of man; that "God is in Christ reconciling the world to himself, not imputing unto men their trespasses:" it was to reveal to us our origin, our duty, and our destiny; the sublime hopes which we may securely indulge, and the endless duration of being that awaits us; "to give knowledge of salvation unto the people by the remission of sins, through the tender mercy of our God; whereby the day-spring from

ı high hath visited us; to give light to them that sit darkness, and in the shadow of death; to guide our et into the way of peace."

2. As the light of the world, the Saviour is the source ' Divine purity. "I am come a light into the world, ıat whosoever believeth on me should not walk in darkess." The human race were not only involved in norance, but defiled by every species of moral pollu-on; destitute alike of the knowledge and of the image f Him by whom they have been formed. It is disusting, as well as unnecessary, to repeat the dark atalogue of crimes which were openly committed by he most civilized of the heathen nations: "they did not ike to retain God in their knowledge," and therefore ' he gave up them to a reprobate mind." The standard ıf morality was far from being exalted, even amongst the votaries of the schools; and its practice, by all classes of the community, corresponded to the vague notions respecting it which were entertained. The virtues of fortitude in perilous circumstances, and of fidelity o the fellow-citizens, may, indeed, have flourished in almost every state, and may have found a fruitful soil among the tribes which roam through the forests of he West, as well as in the people who inhabit the fertile plains of the East: but piety to God, and benevolence o man; purity of mind, and holiness of conduct; a uniform conviction of our responsibility, and a constant reference in our actions to the will of Him to whom we are accountable,—are the fruits of that Divine system of religion which was taught by Him who came "a light into the world, that whosoever believeth on him should not abide in darkness."

The Saviour has become the source of holiness to his people by showing in his own life an example of all righteousness; by fully declaring the purity and extent of that law which is holy, just, and good; and by procuring, through the efficacy of his sacrifice, an omnipotent influence to change and purify our nature, and through which to apply to our hearts the virtue of that blood by which we are cleansed from all sin. This Divine person no sooner appeared on our globe, than the sanctifying efficacy of his precepts and doctrines was felt, and the moral renovation, foretold in the figurative language of prophecy, began: "The wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."—"Behold I create new heavens and a new earth: be ye glad and rejoice for ever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."—"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The Saviour is the source of purity and holiness in the atonement which he made, the doctrines which he taught, the precepts which he has enjoined, and in the hopes which he has encouraged. The primary design of his mission and his death was to "redeem us

n all iniquity, and purify unto himself a peculiar ple zealous of good works." Hence it is that his iples are denominated "the lights of the world," are compared to "cities set on an hill, which not be hid." They are exhorted, for the same son, "to let their light so shine before men, that ers seeing their good works may glorify their Father o is in heaven." They illuminate, like their Divine ster, the darkness of that world, from which they er on the glories of immortality: they reflect, from elevated path which conducts them to the undfading endours of eternity, the rays of the Sun of Righteous-s; and on all the regions through which they pass the enjoyment of the high destination that awaits m, they leave behind them a light which will dis-er to other travellers the narrow way that leads heaven and to God.

Christ has come into the world that he might accom-sh the moral renovation of the human race; that might awaken from the stupor of error and of vice, d impress the heart with the love of virtue and of liness. He has appeared upon earth, not merely to veil the glories of moral excellency, but with a vine power to destroy those debasing associations of which efface from the soul of man the image of the ity; which render it unfit for the holy employments d everlasting felicity to which, by its Creator, it has en appointed, and which retain it in a state of de-ructive captivity from the presence and the favour of God. He has appeared that he might impart a w capacity as well as a new direction, to the powers mental perception; that the beauties of eternal

purity and truth might be clearly discovered, and fully appreciated; that the enchanting glow of voluptuous enjoyment, and the bewitching allurement which gives fascination to error, with which an unholy imagination invests the objects and the scenes which are allied to profanity and vice, might be dissipated for ever; and that he might leave the hatefulness of iniquity exposed to our unmixed contempt, and everlasting abhorrence. The Son of God has appeared, that he might, by a new creation of almighty power, restore the moral world to its original glories, and that, by conferring on man the blessings of that Divine purity which he had lost, he might raise him to the primeval honours and happiness of his nature. He was "manifested that he might destroy the works of the devil;" and that he might "reconcile in himself all things that are in one, in heaven, and on earth."

3. As the light of the world, the Saviour is the source of spiritual comfort and joy. His birth is celebrated by angels as the subject of lasting happiness to the human race; and while they announce the joyful event to the shepherds of Bethlehem, they declare, at the same time, that its benign influence will extend to all nations.—"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." What other event could have the same relation to the best hopes and ultimate happiness of man? This illustrious visitor came "not to condemn the world, but that the world through him might be saved." He came, proclaiming peace and forgiveness; assuring us, that "God is in Christ reconciling the world

himself, not imputing unto men their trespasses." He me to remove, by his powerful mediation, the distance hich sin had placed between the Creator and the crea- re, and to bring heaven and earth again into a state of iendship and of union.

The patriarchs and prophets considered the reign of e Messiah as that which was to confer life, and liberty, d happiness, on all nations. The inhabitants of the orld are represented as exulting in its blessings: "They y before thee according to the joy in harvest, and as en rejoice when they divide the spoil." The natural orld is supposed to feel its exhilarating influence, and sympathize in the spiritual happiness of intelligent ings: it is therefore called upon to unite in the general clamation of praise to the mighty Deliverer. "Sing, heavens, for the Lord hath done it; shout, ye lower rts of the earth; break forth into singing, ye moun- ins, O forest, and every tree therein: for the Lord th redeemed Jacob, and hath glorified himself in rael." Even those that dwell amidst the most seques- red scenes in nature are not secluded from the blessings his reign, the joy of his presence, and the privilege of ebrating his unfading glories. "Sing unto the Lord new song, and his praise from the end of the earth; ye at go down to the sea, and all that is therein; the isles, nd the inhabitants thereof. Let the wilderness, and the ities thereof, lift up their voice, the villages that Kedar loth inhabit: let the inhabitants of the rock sing, let hem shout from the top of the mountains. Let them ive glory unto the Lord, and declare his praise in the islands."

What are the grounds on which the Saviour, as the

light of the world, has become the source of spiritual happiness to his people? In answering this question, we must recollect what are the causes of their disquietude and affliction. What are the circumstances which have removed them from the enjoyment of his favour, whose approbation is life; which have caused the Divine Being who formed the world, to hide his face in displeasure from the works of his hands? which have rendered that fair creation that was declared by the all-perfect Creator himself to be *very good*, the abode of misery, and violence, and death? They are the effects of our apostacy from the God that made us, and of that transgression which has accomplished our ruin. It was for the purpose of destroying their influence, and their very existence, that Christ appeared upon earth; and the mighty task, to which no other than he was adequate, he has fully performed. He "has redeemed us from the curse of the law, by being made a curse for us;" we have, therefore, "redemption through his blood, the forgiveness of sins, according to the riches of his grace." Hence it is that he has "become the Author of" a spiritual and "eternal salvation to all that obey him." The execution of his beneficent design is an imperishable source of hope and consolation to the believer. In it we see the removal of every obstacle which prevented our approach to the Divine presence, and the destruction of all our spiritual enemies. "Through death he hath destroyed him that had the power of it, and hath delivered them who, through fear of death, were all their lifetime subject unto bondage."

Such is the prominence which is assigned to this part of the character and work of the Redeemer, in the

Divine scheme of the Christian religion, that it forces itself on our attention in almost every page of the sacred writings; and he who denies its importance or its efficacy, is considered as rejecting the peculiar benefit which it is designed to bestow on the human race.—"The Son of man came to seek and to save that which was lost." —"He came not to call the righteous, but sinners, to repentance." It was with a reference to this design that the types, and ceremonies, and sacrifices under the law, were appointed; that they could have any significancy as forming a part of the instituted worship of the living God; and it was with a view to its fulfilment, that the almighty Saviour veiled the glories of the Divinity, assumed the humble form of a servant, and voluntarily submitted to all the pains and the indignities of the cross. Hence the efficacy which his sufferings and death are maintained to possess, in making expiation for iniquity; in averting from us that wrath which is the punishment of sin; and in procuring all the blessings of holiness and happiness which can elevate the nature of man to the image and the presence of God. So comprehensive are the benefits which by his powerful mediation he has obtained for us, that he is represented as the medium through whom we receive all the spiritual good we enjoy: "He is made of God unto us wisdom, and righteousness, and sanctification, and redemption."

Is there a source of disquietude and affliction, for the removal of which the Saviour has not made ample provision? He delivers us from the guilt of sin by the efficacy of his atonement; he washes us from all its pollutions in the fountain which he himself has opened.

Under the deepest sense of our unworthiness, he encourages us to come to him that we may obtain rest to our souls; and he removes every painful apprehension of the future, by assuring us, that he, as our Divine forerunner, has gone before us, and that "because he lives, we shall live also." What are the wants or sufferings, the griefs or fears, which his promises are not able to remove; which his grace is not adequate to supply; or under which his power is insufficient to support? He is the great High Priest, "who is touched with the feeling of our infirmities," and who "is able to save to the uttermost all those who come unto God by him, seeing he ever liveth to make intercession for them." He has given us those Divine consolations which support us amid all the pains and trials of life, and which lead us ardently to anticipate those mansions of everlasting felicity, where we shall obtain "joy and gladness, and sorrow and sighing shall for ever flee away." What shall we say, then, to these things? "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

In all our afflictions, the Saviour is the source of spiritual comfort, not only as he affords a Divine influence to support us, but as he exhibits his own illustrious example, in tribulation, to animate and encourage us. "For it became him, for whom are all things, and by

vhom are all things, in bringing many sons unto glory, o make the Captain of our salvation perfect through ufferings." It behoved this Divine Person, in becoming he deliverer and the guide of his people, to enter on he same course of trial and affliction, that he might ppear, what he truly was, invincible in calamity, and iumphant in death. If Christ had not suffered, we ıould have wanted those lessons of sublime virtue, hich Stoicism could not teach, and which it never ntered the heart of the lofty Plato to conceive:— ıose lessons of patience and of resignation, of fortitude nd meekness, of self-denial and devotedness to the ill of the Almighty, which the life of the Son of God ffords for the improvement of every age. When we ead the history of Jesus, we see poverty ennobled; he grandeur of mere human elevation becomes trivial r indifferent; affliction appears awful and instructive; nd death presents itself in an unusual form. The ross of Christ exhibits a spectacle, the like of which he world never witnessed; a spectacle which we never an contemplate without emotions of admiration and we, or without feeling impressed with the insignificancy f the world, and the love of that Divine virtue which he illustrious sufferer presents to our view; a spectacle vhich teaches us, not that pain is no evil, or that xternal things are entirely indifferent, but that pain, nd suffering, and death, are the attendants on the arrow and sanctified path to heaven, and are made onducive, through the blessing and appointment of Iod, to our preparation for that eternal glory in which hey terminate.

It is true the Son of God suffered to make an atone-

ment for the guilt of man. He "suffered, the just for the unjust, that he might bring sinners to God." But in his afflictions he was our pattern: "He has left us an example, that we should follow his steps." If it was necessary for a being of his innocence and exalted dignity to "learn obedience by the things which he suffered," how much more necessary is it for creatures so erring and guilty as we are, whose susceptibilities of happiness are only maturing into form, and whose progress in virtue and holiness is retarded by the hostile influence of circumstances to which we are so frequently exposed! Does it become us to repine at the gracious appointment of Heaven, in prescribing so rugged a course to immortality, when the great Benefactor of the human race has trod the same path to glory? He, by his condescension and patient endurance of evil, has imparted an unambiguous language to virtuous suffering,—a language which speaks to the heart; which, at every step, reminds us of our Divine Forerunner in tribulation; which tells us that the way cannot be otherwise than safe that he has consecrated; which bids us look to his example and be encouraged; and which assures us that affliction is necessary and subservient to true greatness and eternal happiness.

The path of suffering has, indeed, become the path of honour: the Son of God, together with the wisest and the best of the human race, have shed on it a light and glory which will animate and ennoble its travellers of every age and country. The Almighty has generally rewarded his faithful servants in this life, not by ease, and affluence, and unclouded prosperity, but by placing them in situations of appalling difficulty and trial, which

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l;—situations in which they are called to struggle
adversity, and to overcome the pressure of calamity;
e greatly virtuous above all affliction, and to leave
example for the admiration and encouragement of
e generations,—to teach them that true wisdom, and
ty, and happiness, consist, not in external circum-
es, but in the approbation of our conscience, and of
—to teach them how a being of like infirmities with
selves, when aided by a holy influence, should live,
suffer, and die.

> "So many great
> Illustrious spirits have conversed with woe,
> Have in her school been taught, as are enough
> To consecrate distress, and make ambition
> Even wish the frown, beyond the smile, of fortune."

us, in every point of view in which the character
offices of Christ are contemplated, he is the source
ace and joy to his people; as the author of an
al salvation, and as the fountain of all holy and
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happiness, and glory.
us it appears that Jesus Christ, as the light of the

world, is the source of sanctifying knowledge, of Divine purity, and of spiritual comfort and joy. These are the blessings which he came from heaven to bestow; and their influence on the happiness of all who truly receive them, may well be compared to that of the sun on the enjoyment, and very existence of the world. "I am come a light into the world, that whosoever believeth on me should not abide in darkness."—As a practical improvement of this subject, let us consider,—

II. The relation which the character in which Christ has come into the world bears to the happiness of his followers, and the condition with which this relation is qualified. These two things are clearly mentioned in the text: the first is expressed by the words, "whosoever believeth on him;" and the second by a promise, that such a person "shall not abide in darkness."

1. Faith in Christ is the condition with which the relation in the text is qualified. The necessity of this practical belief in the Saviour, in order to a participation in the spiritual benefits which he bestows, will clearly appear, if we only consider the condition of ancient and modern unbelievers. What was the actual state of many of the most distinguished for literature and knowledge among the Jews in the age in which our Lord appeared as a light in the world? They continued in darkness; their eyes were blinded, so that they could not behold the spiritual and Divine truths which the Saviour revealed; and in opposition to the evidence of prophecy, to the demonstration of miracles, and to the voice of the Deity himself, they "crucified the Lord of glory, and put him to open shame." The cause of this conduct,

o hardened and perverse, was unbelief. What has been he condition of men in every age who have rejected Christianity?—of men distinguished by their eminence n science and literature? They have remained ignorant f truths the most important to the happiness of man; of ubjects, which, if they had allowed themselves with umility and faith to open the volume of inspiration, ould be unfolded to their minds with a Divine evidence. n their unhappy case, we see the fulfilment of that very riking language: "For judgment I am come into this orld, that they which see not might see, and that they hich see might be made blind."—"Unless ye believe at I am he, ye shall die in your sins."

Hence the necessity of a practical belief in Jesus as the on of God and the Saviour of the world. Without this erative and living principle of faith, we can have no terest in the great benefits which Christianity is designed to bestow; its glories will for ever remain concealed from our view, and its unbounded mercy will have en exhibited in vain, as it regards our personal holiness and immortal happiness. The conduct, indeed, may, the irresistible force of truth, be greatly improved; who can come in contact either with Christians or with hristianity, without receiving some benefit?—But while e mind remains unbelieving, the heart will continue unchanged; and the darkness of error and of vice ll be preferred to the glorious light of holiness and truth. "If our gospel be hid, it is hid to them at are lost: in whom the god of this world hath blinded e minds of them which believe not, lest the light of e glorious gospel of Christ, who is the image of God, ould shine unto them." May he "who at first com-

manded the light to shine out of darkness, shine into your hearts, to give you the light of the knowledge of God in the face of Jesus Christ!"

It is under the influence of this Divine illumination that the Redeemer is contemplated by us as concentrating in himself the power and the mercy which save the human race; as the last hope of man when heaven and earth shall flee away, and when nothing but his sins shall come between the sinner and his God. With such a state of mind, insensibility or lukewarmness in religion is incompatible: all the emotions of the heart impel the penitent believer practically to avail himself of the efficacy of that powerful reconciliation whose influence restores the world which he made, to the favour of the omnipotent Being by whom it was accursed, and which secures for man a righteousness fully commensurate with the infinitude of his perfection, who once frowned with displeasure, and doomed to the punishment of death the noblest creatures which, in the visible universe, his power had formed.

Let us then impress it on our hearts, that no profession of the Gospel, no expression of regard to the religion of Christ, can be of any avail to the immortal interests of our souls, destitute of the faith, the purity, and the obedience, which the Saviour requires. Can we presume to hope that our sins will be cancelled; that the expiation of the Son of God will extend its efficacy to us, whilst we practically and voluntarily reject the holy authority by which its beneficent designs are carried into effect? Will the blood which was shed on Calvary, by delivering the impenitent sinner, through its influence, from the displeasure and the vengeance of his God,

ecome the fountain of that impurity which it is intended) wash away? Will the holy Redeemer become the inister of sin, by extending the protection of his mediaon to the obstinate offender, whose guilty and unbelievıg conduct frustrates, as it regards him individually, the rimary object of the atonement of the cross? Let us ɔt flatter ourselves with the delusive expectation. We ɔquire neither the deductions of reason, nor the explicit eclarations of revelation, to convince us that it is fallaous: our own consciences will tell us that it is the airy ision of unsupported hope, which, like the meteor of ight, leads us to irreparable destruction. What! will he God of the universe change the established principle f his providence, alter the laws of the moral world, and ender the purposes of his wisdom and goodness, in elation to the happiness of his intelligent offspring, ineffiient, that the insignificant being which he has formed nay not feel the punishment of that iniquity from which ıe will not be delivered? Or will he make the bosom ıf his beloved Son the easy pillow on which protracted ice and impiety may recline with impunity, and from which they may proclaim to the ends of the earth the ıarmlessness of disobedience to the Divine authority, and the inutility of holiness to the eternal safety and happiness of man? The thought only requires to be slightly contemplated, in order to feel and to perceive its repugnance to our moral feelings; to the only plan by which mercy can be exercised to the human race; and to the wise and righteous government by which the world is conducted.—"We ought, therefore, to give the more earnest heed to the things which we have heard; for if the word spoken by angels was stedfast, and every trans-

gression and disobedience received a just recompense of reward: how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

2. Let us consider the promise in the text, that "whosoever believeth on the Son of God shall not abide in darkness." This is the practical benefit which the mission of Christ confers on his disciples; and the consideration of it presents a subject of profitable meditation, at all times sufficiently extended, but which, on the present occasion, can scarcely be contemplated in its very outlines. It is a benefit which comprehends all the variety of blessings that are adequate to the boundless desires of the immortal mind;—all the blessings which the Saviour died to procure, and which he lives to bestow; —or, which a God of infinite power and perfection considers as requisite to the happiness of him who is the object of his favour. To possess it, is to enjoy the healing rays of the Sun of Righteousness, the undecaying health of the ever-living soul, the high and permanent glories of our moral nature, and that immortality of blessedness, in the immediate presence of God, which awaits us in a more elevated state of being.

To all the real disciples of Christ it may be truly said, Ye shall not "abide in darkness;"—not in the darkness of guilt; for "Christ hath redeemed us from the curse of the law, being made a curse for us."—"There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Ye shall not abide in the darkness of vice; for "sin shall not have dominion over you."

Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Ye shall not abide in the darkness of error; for "if any man will do his will, he shall know of the doctrine whether it be of God." The Spirit of truth will guide him into all necessary truth.—Ye shall not abide in the darkness of affliction. To some share of sorrow and suffering in this ife, we are, indeed, all appointed; for it is "through nuch tribulation that we must enter into the kingdom of God;" and he only who knows the weakness of our rame, can assign to each that portion of affliction which, elatively, may be called *much tribulation;* that portion vhich to his infinite wisdom appears adequate for accomlishing his gracious purposes of love in forming our ature for a higher and nobler state of being. But midst the severest afflictions, our sympathizing High Priest will not leave us to sink under the pressure of alamity. The Divine promise, is,—and it is a promise which may well support the mind of man in ll the variety of circumstances in which it possibly an be placed,—"Fear thou not; for I am with thee: e not dismayed; for I am thy God: I will strengthen hee; yea, I will help thee; yea, I will uphold thee ith the right hand of my righteousness."—Ye shall ot abide in the darkness of death; for the discoveries f revelation respecting the character and perfections of od, and the way of salvation through the atoning acrifice of Christ, teach us, as his followers, to consider eath as a point in duration, from which we may survey, ith delightful satisfaction, all the proofs which have een already afforded us of Divine goodness, and to

look forward with ardent hope, to the bright prospects which the infallible records of heaven present to our view. The twilight which intervenes between time and eternity, may, indeed, seem to possess a melancholy gloom; but it will only remain till the curtain which conceals the glorious sunshine of immortality is withdrawn.—"I," says the blessed Redeemer, "I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die." The Lord Jesus will conduct his people through the dark valley of the shadow of death, to realms of endless peace and felicity; where "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." There, Christian, "thy sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

Thus it appears that Christianity is a practical religion; designed to renovate and sanctify human nature. It has, indeed, doctrines which must be believed, as well as precepts which must be observed; but its very doctrines, because they are holy and Divine, have an improving and purifying tendency; they are rays of light, issued from the uncreated effulgence of the Deity, to illuminate the narrow path which leads to heaven; and, possessing the purity of the eternal Being from whom they proceed, they clothe, where-

ever their influence is felt, with that moral beauty which they are designed to develop: they excite us to the practice of those virtues which adorn and exalt human nature, and which make man, whilst the citizen of earth, the heir, and half the possessor, of the glories of immortality. Let no one, then, rest contented with the mere profession of the Gospel, as a religion of opinion only; possessing no efficacy to interest the affections, or power to meliorate the heart. Its leading design is to "purify us from all iniquity;" to form our souls after the image of God, in righteousness and true holiness; and, by its sacred influence, to make the path that leads to heaven a path of sanctity and glory. Hence the impressive language of its Divine Author: "Blessed is he that heareth the word of God, and doeth it."—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

PRAYERS.

PRAYER AFTER SERMON I.

LMIGHTY and most merciful God, we beseech thee to llow with thy efficacious blessing the preaching of thy oly Word. May it be to all of us the power of God nto salvation! And may the desires of our souls be wards the Lord, and toward the remembrance of his lessed name!

For ever blessed be the Lord God of Israel, for he has sited, and has redeemed his people, and has raised up r them an horn of salvation in the house of his servant avid, as he spake by the mouth of his holy prophets hich have been since the world began. We bless thee, Lord, for the great love wherewith thou hast loved us, that thou didst send thy beloved Son into the world to ek and to save that which was lost. We adore him ho, though the brightness of the Father's glory, and e express image of his person, took our nature upon im, that he might as our Surety and Saviour obey and ffer in our room. He was wounded for our transgressions, and bruised for our iniquities; the chastisement of ur peace was laid upon him, and by his stripes are we ealed. All we like sheep have gone astray; we have urned every one to his own way, and the Lord laid on im the iniquity of us all.

We unite in rendering blessing and praise to thee, O God, because thou hast set forth thy own Son, to be a propitiation through faith in his blood, to declare thy righteousness in the remission of sins, that thou mightest be just, and the justifier of him that believeth in Jesus. May we be enabled to look to him in whom dwelleth all the fullness of the Godhead; and out of his fullness may all our wants be supplied. Supply all our need, O most merciful Father, according to the riches of thy glory by Jesus Christ. Enrich with all spiritual blessings in Christ Jesus.

Do thou, O Lord, lead us to the Lamb of God who taketh away the sin of the world. May we look on him whom we have pierced by our sins, and mourn with a godly sorrow. Do thou, O Lord, deliver us from the power as well as from the guilt of sin, and through the atoning efficacy of the blood of Christ, may our sins be all forgiven. May we have redemption through his blood, the forgiveness of sins, according to the riches of thy grace!

In the solemn services of this day may we enjoy the tokens of thy gracious presence. Remember us, O Lord, with the love thou bearest to thy people, and visit us with thy salvation. Save thy people, O Lord, and bless thine inheritance: feed them also, and lift them up for ever. Pour out thy Spirit on us, O God, and grant us a time of refreshing from the presence of the Lord. Hear our prayers for the sake of Jesus Christ our Lord. Amen.

Passages of Scripture read,—1 Cor. xi. 23-34; Psalms xv., xxiv.; Matth. v. 1-21.

PRAYER AT THE COMMUNION TABLE.

MOST merciful and ever blessed God, the high and ıe lofty One, whose name is holy, and whose habitation eternity, look down in loving-kindness and in tender ercy upon us. Manifest thyself unto us in another way ıan thou doest unto the world. Enable us to realize our terest in thee, as the God of our salvation; and to joy God through our Lord Jesus Christ, by whom we have ıceived the atonement.

We bless the God and Father of our Lord Jesus Christ, ho has so loved the world as to give his only begotten ɔn, that whosoever believeth in him should not perish, ıt have everlasting life. We bless the Son of God who ved us, and gave himself for us an offering and a sacri-ɜe to God of a sweet smelling savour; who suffered for ıs, the just for the unjust, that he might bring us unto od. And we bless the Holy Spirit who has undertaken .e work of applying to us the benefits of Christ's redemp-ɔn, and of regenerating and sanctifying us, and making ı meet for a heavenly inheritance. We bless Father, ɔn, and Holy Spirit, the God of our salvation: and we ıjoice in hoping that this God will be our God for ver and ever, and that he will be our guide even unto eath.

Blessed Redeemer, show us thy glory! May we ɜhold thy loveliness, and thy all-sufficiency as our ıviour. O take possession of our hearts, and do thou, ho hast redeemed us to God by thy blood, reign in us ıd over us. Thou hast won a title to the love of our ɜarts by thy wondrous condescension, thy sorrows and

sufferings, thy agony and death. Blessed Jesus! thou art all our salvation, and all our desire, the chief among ten thousand, and altogether lovely.

Thou God of our salvation, who knowest all our circumstances, and all our weaknesses, and all our wants, we beseech thee to strengthen us with all might by thy Spirit in the inner man. May this be a season of refreshing and of revival to us all! Thou God of hope, do thou fill our hearts with all joy and peace in believing, and cause us to abound in hope by the power of the Holy Ghost! May this be to us an earnest of the happiness we are to enjoy with thyself in that kingdom where the Lamb in the midst of the throne shall feed his people, and lead them to fountains of living water!

O may our faith be strengthened and our hope enlivened; and do thou, O Lord, shed abroad the love of Christ more abundantly in our hearts. May Christ dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fullness of God!

Do thou, O Lord, bless the provision of Zion, and satisfy her poor with bread. And may we all have good cause to say to thy praise and glory, Truly our fellowship is with the Father, and with his Son Jesus Christ. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

PRAYER AFTER SERMON II.

We come again to thee, O Lord, in the new and living way opened up to the holiest by the blood of Jesus. We bless thee for all that we have seen, and felt, and tasted, and handled of the word of life. We bless thee that thou hast sent the word of thy salvation to us, and that we are favoured with the privileges of the people who know the joyful sound. Many prophets and righteous men have desired to see the things which we see, and to hear the things which we hear, but were not permitted. May we be favoured with the enlightening and life-giving influences of the Holy Spirit, that we may know the time of our merciful visitation, and that we may lay to heart the things that belong to our peace!

We bless thee, O Lord, that thou hast made known to us the faithful saying, worthy of all acceptation, that Jesus Christ came into the world to save sinners. May we be enabled, as poor, and helpless, and unworthy, to cast our burden upon him who is mighty to save, and who can save to the uttermost all who come unto God by him! We bless thee, heavenly Father, for this compassionate and almighty Saviour, so divinely suited to us, and who is so able and willing to do for us more than we can ask or think.

Open our eyes, O Lord, that we may see in the sufferings of Christ the desert of our sins. We all like sheep had gone astray, and the Lord laid on him the iniquity of us all. May we see so clearly the glory of God in the cross of Christ, that we shall feel with thy servant who

said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Oh may the Saviour be precious to us, as he is to all them that believe: and in our estimation may he be the chief among ten thousand and altogether lovely!

We thank thee, O God, that thou art continuing with us the light of the Gospel, and the ordinances of religion. Let none of us rest in the external privileges and mere profession of the name of Jesus. May we receive thy word, O Lord, not as the word of man, but as it is in truth the word of God, which worketh effectually in all them that believe! May we all be in reality that which we are in profession, the children of the living God, the sons and daughters of the Lord God Almighty!

May thy cause and thy truth prevail among us more and more! Pour thy Spirit upon all the churches of Christ, and let thy word have free course and be glorified. May thy way be made known on the earth, thy saving health among all nations: let the people praise thee, O God, let all the people praise thee; and let the whole earth be filled with thy glory. We beseech thee, O God, to hear these our prayers, for the sake of Jesus Christ our Lord. Amen.

Passages of Scripture read,—Luke xxii. 7-21; John xiii. 1-20; Galatians v. 14-26.

PRAYER AT THE COMMUNION TABLE.

Ever blessed Jehovah, who art from everlasting God, the Creator and Preserver of all men, the God in whose hand our breath is, and whose are all our ways, we beseech thee to have mercy upon us, and cause the light of thy countenance to shine upon us. Oh draw near to us in tender mercy, and visit us with the light and the power of thy Holy Spirit.

We have no merit of our own to plead before thee, for we are all as an unclean thing, and all our righteousnesses are as filthy rags; we all do fade as a leaf, and our iniquities like the wind have taken us away. But we plead the righteousness of our Great Surety, as the ground of our hope and of our confidence. In him alone we have righteousness and strength. See God our shield, and look upon us in the face of thine Anointed.

We bless thee, O Lord, for the precious privilege we now enjoy. May our meditations be of Him who has left us a commandment, that we should do this in remembrance of him! Blessed Jesus! can we ever forget thee? Thou hast paid the ransom price of our redemption; thou hast died that we might live, and by thy agony and death thou hast procured eternal redemption for us. Oh that we had hearts full of love to thee, who hast loved us, and washed us from our sins in thine own blood! Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee for ever.

We desire to feel more deeply impressed with a sense of the exceeding riches of thy grace, O Lord, and thy kindness towards us through Christ Jesus. We would for ever bless thee if we are made the trophies of that grace which abounds where sin abounded, and which reigns through righteousness unto eternal life May we have still greater experience of the saving and sanctifying power of this grace, so as to be able to say, we know in whom we have believed, and are persuaded that he is able to keep that which we have committed to him! May we have greater experience of thy saving power, blessed Jesus; of thy grace, compassion, truth, and faithfulness!

We rejoice that he who manifested his love for us by the sufferings he endured for our redemption, is now in heaven as our high priest, and ever liveth to make intercession for us. We bless thee, O Lord, that in all things he has been made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Blessed Redeemer! who art touched with the feeling of our infirmities, and who art able to sympathize with us, and succour us, we beseech thee to be with us now, to enable us to praise thee with our whole heart, and to make an entire surrender of ourselves to thy glory.

Make thyself known to all of us as the God of our salvation: and may we know that this is none other than the house of God, and that this is the gate of heaven. Hear these our prayers, O Lord, and cause thy grace to abound towards us, through Jesus Christ our Lord. Amen.

PRAYER AFTER SERMON III.

ALMIGHTY and ever blessed God, enable us to draw unto thee with true hearts, and in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed as with pure water. We beseech thee to follow with thy rich blessing the preaching of thy word, and prepare us for the solemn service in which we are to be engaged.

We bless thee, O Lord, for the precious truths of the Gospel; and especially that we are encouraged and commanded to look to Christ, the high priest of our profession. Do thou, O Lord, enable us to look to Jesus, the author and the finisher of our faith, who for the joy set before him, endured the cross, despised the shame, and is now set down at the right hand of the throne of God. Oh may we win Christ, and be found in him, not having our own righteousness which is of the law, but the righteousness which is of God by faith.

While we are called to contemplate the humiliation, sufferings, and death of the Son of God, may we be more deeply convinced of the exceeding sinfulness of sin. We bless thee, O Lord, for the patience and forbearance which thou hast exercised towards us; and especially for revealing to us thy mercy and love in the redeeming work of the Lord Jesus Christ. Oh may the Spirit of life in Christ Jesus come down upon us in all his fullness; and may we live spiritually, and live to the praise and glory of God!

Do thou, blessed Redeemer, who died for sinners, and

who art inviting the helpless and the sinful to come to thee, enable us to come to thee for the light, and life, and peace, and joy, which we require. Enrich us out of thine own inexhaustible fullness; and show us thy glory, that the desires of our souls may be towards thee. Be thou our refuge and our strength, our shield and our hiding-place: be thou our life, our portion, and our salvation.

Do thou, O Lord, who at the beginning didst command the light to shine out of darkness, shine in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. May we have clearer and more impressive views of the plan of redeeming love and mercy; and may the Holy Spirit glorify Christ, by taking of the things that are his, and showing them to us! May we have such views of Christ as will inspire our hearts with delight and confidence in him, and lead us to count all things but loss for the excellency of his knowledge!

We beseech thee, O Lord, to prepare us for the solemn service in which we are now to be engaged. May thy grace be sufficient for us, and thy strength be made perfect in our weakness! We go on in the strength of the Lord God, making mention of his righteousness, and of his only. Hear our prayers, O Lord, for the sake of Jesus Christ our Lord. Amen.

Texts of Scripture,—Isa. i.; Rom. viii. 1-19; Gal. v. 14 to end.

PRAYER AT THE COMMUNION TABLE.

Most holy and ever blessed God, the fountain of all being and blessedness, we bless thee for the precious privilege we now enjoy. At thy table, O Lord, we unite in rendering praise, and honour, and glory, to him that sitteth upon the throne, and unto the Lamb for ever. We bless thee for the great things which thou hast done for us. Many, O Lord our God, are the wonderful works which thou hast done, and thy thoughts of kindness towards us; they cannot be reckoned in order unto thee: if we would declare and speak of them, they are more than can be numbered. Bless the Lord, O my soul, and all that is within me bless his holy name.

May we be deeply affected with a sense of the exceeding evil of sin when we see the blessed Jesus passing through a course of humiliation and suffering for us and for our salvation! While we remember thee, Lord Jesus, we are reminded that we are poor and miserable, blind and naked; that we are indebted to thee for all that we have and hope to enjoy. May we have increasing evidence of our union to thee, and of our saving interest in thee; and have good ground for believing, that neither death nor life, nor angels, nor principalities, nor powers, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

We pray, O Lord, that thou wouldst fill this place with thy glory. O make thyself known to us in another way than thou dost unto the world. May the bread

which we break be to us the communion of the body of Christ, and may the cup of blessing which we bless, be to us the communion of the blood of Christ. And as we receive these memorials of the Saviour's broken body and shed blood, oh may we receive the blessings that are signified thereby. May we receive Christ himself into our hearts, as all our salvation,—as our life and righteousness, our hope and glory!

And now, O Lord, may we all experience the strong consolation of those who have fled for refuge to lay hold on the hope set before them. May this hope be to us as an anchor of the soul, both sure and stedfast; and under its cheering influence may we reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.

Be gracious unto us, O Lord, and bless us, and cause us to rejoice in thy salvation. Comfort us with the consolations of the Gospel, and fill our hearts with all joy and peace in believing. We beseech thee, O Lord, to fulfil in us all the good pleasure of thy goodness, and the work of faith with power. Hear these our prayers for the sake of Jesus Christ our Lord, to whom be glory for ever and ever. Amen.

PRAYER AFTER SERMON IV.

We bless thee, O Lord, for the glad tidings of salvation, and that we are still favoured with the privileges of the people who know this joyful sound. May thy word come to us not in word only, but in power, so as to

subdue us unto Christ, and make us willing to bow to his sceptre. May we be thine, O Lord, in reality as well as in profession; and may we have the spirit of adoption, whereby we cry, Abba, Father!

We are unworthy, O Lord, to lift up our eyes to the place where thine honour dwelleth, for we are sinners. We have erred and strayed from thy ways like lost sheep: we have followed too much the desires and devices of our own hearts; and it is of thy mercy we are not consumed, and because thy compassions fail not. Do thou, Lord, have mercy on us for thine own name sake. Be merciful to our unrighteousness, our sins and iniquities remember no more.

For ever blessed be thy name, O Lord, for the wonderful manifestation of love and mercy which thou hast given us in the incarnation, sufferings, and death of our Lord Jesus Christ. We bless thee that He who was rich for our sake made himself poor, that we, through his poverty, might be made rich. May the Holy Spirit enlighten our minds in the knowledge of Christ, and enable us to understand the design of the Saviour's sufferings in our room! May our understandings be opened to behold the great mystery of godliness, God manifested in the flesh!

O Lord, we feel and confess our great unworthiness, but our consolation is to know that in Christ there is salvation for us, and that though our sins be as scarlet they shall, through the efficacy of his precious blood, be white as snow, and though red as crimson they shall be as wool. We pray, heavenly Father, that we may receive life and righteousness from the Saviour, and through him may we be prepared for

every duty, and for every trial,—for obeying and for suffering, for death and for eternity.

We pray that we may now be prepared for the solemn service in which we are to be engaged. We are not sufficient of ourselves for anything good; but let thy grace, O Lord, be made sufficient for us, and thy strength made perfect in our weakness. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Lift upon us the light of thy countenance, and make us joyful with thy salvation. Lead us in thy truth, and teach us, for in thee do we put our trust. Hear our prayer, O Lord, for Christ's sake. Amen.

Passages of Scripture to be read, — Isaiah liii.; Romans viii.

PRAYER AT THE COMMUNION TABLE.

O Lord God Almighty, who would not fear thee, and glorify thy name, for thou only art holy? May we be enabled to lift up our souls to thee in love and gratitude, and may we worship thee in spirit and in truth! May we have communion and fellowship with thee, and with the Saviour, through the Holy Spirit!

We bless thee, O Lord, that the fountain of mercy and grace has been opened to such poor, guilty, and polluted sinners as we are. We bless thee, heavenly Father, who hast loved us so as to send thy beloved Son to save us; and we adore the Son of God, who,

hen we were perishing, and there was no hand to elp, said, Deliver them from going down to the pit, or I will become the ransom; and we adore and bless ie Holy Spirit, by whom we are quickened and sanctied, strengthened and comforted, and made meet for he inheritance of heaven.

For ever adored be thy name, blessed Jesus, that hou hast loved us, and washed us from our sins in hine own blood, and hast made us kings and priests o God and the Father. What shall we render to hee, blessed Redeemer, who hast died for us, and by hy death hast delivered us from the wrath to come? We would for ever adore thee for thy great salvation, and would ascribe to thee all honour, and dominion, and praise, and glory. May we now meditate profitably on thy wondrous love, thy matchless condescension, hy deep humiliation, thy bitter agony, and thy atoning leath!

We rejoice at thy table, O Lord, that the Saviour, vhose atoning death we are commemorating, is now highly exalted; that all power in heaven and on earth s his; that his dominion extends over death and hell; hat all things are under his control; and that he will ome again, and receive us unto himself, that we may behold his glory. Blessed Redeemer! comfort and ncourage thy humble followers; and give to the nourners in Zion beauty for ashes, the oil of joy for nourning, and the garments of praise for the spirit of heaviness. Say unto those that are of a fearful heart, Be strong, fear not; for I have redeemed thee. I, even I, am he that blotteth out thy transgressions for my own sake, and I will not remember thy sin.

At thy table, O blessed Redeemer, make thyself known to us as our own Saviour, the righteousness and the life of our souls, our guide in time, and our portion in eternity. We beseech thee to do for us, and to us, far more than we can ask or think. And all that we ask is for Christ's sake. Amen.

PRAYER AFTER SERMON V.

We pray, O most merciful God, that thy rich blessing may accompany thy word, and may render it effectual for our instruction and edification. May thy truth be deeply impressed upon our hearts! Sanctify us by thy truth, thy word is truth. May we, as new-born babes, desire the sincere milk of the word, that we may grow thereby.

While we bless thee, O Lord, for the gift of being, and for all the goodness and the truth thou hast made to pass before us, we would especially give thee thanks for thy great love in the redemption of the world through our Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. We rejoice that the Saviour, by his meritorious obedience and atoning sufferings, finished the great and redeeming work that was given him to do; and that now there is no condemnation to them that are in Christ Jesus.

May this be our happy condition; may this be our blessed privilege!

We rejoice that our Redeemer liveth in the possession of all power and authority, and that he must reign till all his enemies be made his footstool. We contemplate with joy and gratitude the triumphs of our Redeemer, directing and controlling all events, and making all things work together for the good of his people. We would for ever praise him for the wonders of his grace, for the discoveries of his love and mercy towards us. Thou Son of God, thou glorified Saviour, we unite with the inhabitants of heaven in celebrating thy praises. Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests. May we have a deeper sense of obligation to him who laid down his life as the ransom price of our redemption, who suffered for sins, the just for the unjust, that he might bring us unto God!

We bless thee, O Lord, for the precious truths of thy word which have been this day addressed to us. Oh may he concerning whom that word bears testimony, and whose compassion and power as a Saviour it proclaims, be in our estimation the chief among ten thousand, and altogether lovely! We bless thee, heavenly Father, that thou hast not spared thy beloved Son, but hast given him up for us all; and that he bore our sins in his own body on the tree, that we, being dead to sin, might live unto righteousness. May we be vitally united to him! May we be crucified together with Christ; nevertheless may we live, not we, but Christ in us; and may the life

that we live in the flesh be by the faith of the Son of God, who loved us, and gave himself for us!

Fulfil in us, O Lord, the good pleasure of the goodness and the work of faith with power. Do thou thyself work in us both to will and to do of thy good pleasure. Perfect, O Lord, that which concerneth us: forsake not the work of thine own hands, for thy mercy endureth for ever. Hide thy face from our sins, and blot out all our iniquities. Prepare us, O Lord, for the solemn service in which we are to be engaged; and may great grace be upon us all, for the sake of Jesus Christ our Lord. Amen.

Passages of Scripture to be read,—1 Cor. xi. 23 to end; Exod. xxi. 1-20; Matth. v. 1-20; Gal. v. 14-30.

PRAYER AT THE COMMUNION TABLE.

We adore and bless thee as the King eternal, immortal, and invisible, the only wise God. Thou humblest thyself to take notice of the things that are done on the earth. Will God in very deed dwell with men? Behold, the heaven of heavens cannot contain thee: thou inhabitest eternity. Thou only hast immortality, dwelling in light which no man can approach unto; whom no man hath seen, nor can see, to whom be honour and power everlasting.

We bless thee for the great and wondrous things thou hast done for us, in that thou hast sent thy beloved Son from heaven to save us. Thy thoughts regarding us

have been thoughts of mercy and kindness; and thou hast commended thy love towards us, in that while we were yet sinners Christ died for us. Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! Our souls and all that is within us would be stirred up to magnify and praise the God of our salvation. Bless the Lord, O our souls, and all that is within us bless his holy name. Bless the Lord, O our souls, and forget not all his benefits; who forgiveth all our iniquities, who healeth all our diseases, who redeemeth our lives from destruction, and crowneth us with loving-kindness and tender mercies.

O Lord, it is thy gracious presence that can render this holy ordinance a special blessing to us. May it be a Bethel to our souls, a time of refreshing from the presence of the Lord! Manifest thyself to us, O Lord, in another way than thou dost unto the world; and enable us to lay hold of that covenant which is ordered in all things and sure. May this be all our salvation, and all our desire! Oh may we sit under the banner of the Saviour's love, and may his fruit be pleasant to our taste! Open the windows of heaven, and pour down such a blessing upon us, that there will not be room to contain.

Blessed Jesus! be graciously present with us in this solemn ordinance. Thou hast commanded us to remember thee in thy sufferings and death; to remember thee as the propitiation for our sins; to remember thee in thine agony and on the cross; and to take these memorials of thy broken body and shed blood in remembrance of thee. Blessed Redeemer! can we ever forget thee, whom

having not seen we love, and in whom, though now we see thee not, yet believing in thee, we rejoice with joy unspeakable and full of glory.

Pour thy Spirit, O Lord, upon us all. May the weak be strengthened; may those who are strong be made yet stronger in the grace that is in Christ Jesus; and may we all be quickened in the divine life, and enabled to go on our way to the heavenly Zion rejoicing! May we have faith to discern the Lord's body; and though weak and unworthy, may we be accepted in the Beloved! We have no other hope, and no other refuge: Christ is to us all and in all. We beseech thee, O Lord, for his sake, to grant us the tokens of thy gracious presence; and to thee, O Father, Son, and Holy Spirit, be honour and glory everlasting. Amen.

PRAYER AFTER SERMON VI.

O Lord God Almighty, whose name is holy, and whose habitation is eternity, look down in mercy upon us at thy footstool. May thy blessing follow the preaching of thy word, and may thy name be glorified! We bless thee for setting before us the way of life through our Lord Jesus Christ, and making known to us the only name under heaven, given among men, whereby we can be saved. May the precious truths of the Gospel become still more precious to us; and may Christ be made of God unto us wisdom and righteousness, sanctification and redemption!

We pray, O Lord, that we may receive the truth in the love of it, in its simplicity, and purity, and power. Deliver us from error and from sin, from all dependence in whole or in part on our own services. Convince us of our sinfulness more and more, and show us that all our righteousnesses are filthy rags, and that our iniquities like the wind have taken us away. May he who is exalted to give repentance unto Israel, grant unto us that true repentance for sin, and that unfeigned faith in our Lord Jesus Christ, which can come from thee alone. We pray, O Lord, that thou wouldst search us and know our hearts; try us, and know our thoughts, and see if there be any wicked way in us, and lead us in the way everlasting.

We now look up to thee, O God of our salvation; and though our iniquities testify against us, and our backslidings are many, do thou, the Hope of Israel, and the Saviour thereof in the time of trouble, have mercy upon us, and save us. Why, O Lord, when there is enough and to spare with thee, should we be left without the provision of thy children? Oh remember not against us former iniquities: let thy tender mercies speedily prevent us. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.

Do thou, O Lord, lead us to the fountain opened to take away sin and uncleanness; and may we be washed, and justified, and sanctified, in the name of the Lord Jesus, and by the Spirit of our God! Give us that living faith which rests on Christ, which worketh by love, which purifieth the heart, and which overcomes the world. O Lord, do thou who hast made effectual provision for the

calling of sinners from darkness unto light, and from the power of Satan unto God, grant unto us, that we may be regenerated and sanctified by thy Holy Spirit.

May we have the witness in our hearts that we are the children of God; and if children, then heirs of God, and joint heirs with Christ Jesus. May we know that Christ is formed in us the hope of glory; and that neither death nor life will be able to separate us from his love. Pour out the influences of thy Spirit upon us, O Lord; and fit and prepare us for the solemn service in which we are to be engaged, for the sake of Jesus Christ our only Redeemer. Amen.

Passages to be read,—1 Cor. xi. 23-33; Psalm xv.; Matth. v.; Rom. xii.

PRAYER AT THE COMMUNION TABLE.

In solemn circumstances, at thy table, O Lord, we lift up our souls to thee. Whom have we in heaven but thee, and there is none on the earth that we desire beside thee. Thou hast been the dwelling-place of thy people in all generations; and we rejoice that thy love is like thyself, unchangeable. The mountains may depart, and the hills be removed, but thy loving kindness shall not depart from thy people, neither shall the covenant of thy peace be removed.

For ever blessed be thy name, O God, that when we were in a low and lost estate thou didst pity us, and lay

our help on One who is mighty. Thou didst send forth thy own Son, made of a woman, made under the law, that he might redeem us from the curse of the law, and that we might receive the adoption of children. With adoring gratitude and praise, we desire to be engaged at thy table, O Lord, in contemplating the height and depth, the breadth and length of that wondrous love which has been manifested in the work of our redemption. We rejoice that in this wonderful plan there is provision made for securing the glory of thy great name, while at the same time all who believe are saved and justified.

We believe, Lord, help our unbelief. Our trust is not in any fancied innocence of our own, but only in the finished work of the Lord Jesus Christ. Give us, O Lord, a saving interest in him, and in all the blessings of his purchase. May we be united to him as the branch is to the vine, that from him we may derive vital nourishment, so that we may bring forth fruit unto holiness, and that the end may be everlasting life. Give us, O Lord, the peace and joy in believing which the world cannot give nor take away, and the glorious hope which will never make us ashamed.

What cause have we, O Lord, to praise thee for the precious privilege we now enjoy,—the privilege of thy children! Do thou touch our hearts as with a live coal from off thine altar, that we may render unto thee a spiritual service, holy and acceptable, through Jesus Christ our Lord. Remove far from us every thought, and feeling, and imagination, that might unfit us for drawing near to thee, and grieve the Holy Spirit. Come to us, blessed Redeemer, and be not to us as a stranger in the land, as a wayfaring man, that turneth aside to tarry

only for a night. Take up thine abode in our hearts, and may our fellowship be truly with the Father, and with the Son Jesus Christ!

We pray that thou, O God of our salvation, wouldst bless us, and make us joyful in thy salvation. Lift upon us the light of thy countenance, and manifest thyself to us as our reconciled God and Father in Christ. May grace abound towards us! Hear our prayers, O Lord, and far exceed our petitions, for the sake of Jesus our Lord, to whom, with thee and the Holy Spirit, be glory everlasting. Amen.

PRAYER AFTER SERMON VII.

ALMIGHTY and ever blessed God, we come before thee in the name of Jesus, our great and exalted high priest, who ever liveth to make intercession for us. For his sake draw near to us, and visit us with the light and the power of thy Holy Spirit.

We bless thee, O Lord, for the precious truths that have now been addressed to us. We have, indeed, cause to be humbled in thy sight; for we have forfeited every claim to thy favour; and as sinners and transgessors, we deserve thy displeasure. But do thou, O Lord, have mercy on us, and grant us the blessedness of the man whose transgressions are forgiven—whose sin is covered—and to whom the Lord imputeth no iniquity.

Lead us to Him whom thou hast set forth to be a propitiation for us, and in whom are hid all the treasures

of wisdom and knowledge. May we receive him, as made of God unto us wisdom and righteousness, sanctification and redemption! Oh, satisfy us early with thy mercy, that we may rejoice, and be glad in thee! Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us—yea, the work of our hands establish thou it.

Follow, O Lord, with thy rich blessing, the preaching of the Gospel, and the administration of the ordinances of thy grace. Let not thy word return unto thee void; but may it accomplish that which thou pleasest, and prosper in the thing whereunto thou hast sent it. May the seed that has been sown bring forth fruit unto life eternal. Oh, let that name, which is above every name, be known and hallowed in every land, that men may be blessed in Jesus, and that every people may call him blessed. Let the people praise thee, O Lord; let all the people praise thee, and let the whole earth be filled with thy glory.

We pray, O Lord, that thou wouldst have mercy upon men of all nations, and of all conditions. Do thou, who art, in Christ Jesus, reconciling the world unto thyself, have compassion upon those who know thee not, and are perishing in their sins. Oh, bring them from the bondage of sin and Satan to the glorious liberty of the children of God, and rescue them from the power of the enemy, and make them the willing subjects of the King of Zion.

We beseech thee, O Lord, to hear the prayers that have been offered this day for thy Church and people; and may the name of the Lord Jesus Christ be magnified.

Hear our prayers for his sake; and to the Father, the Son, and the Holy Spirit, be glory for ever. Amen.

Passages of Scripture to be read,—Ps. xxiv.; Matth. v. 1–20; Gal. v. 14–33; 1 Cor. xi. 23.

PRAYER AT THE COMMUNION TABLE.

Almighty and ever blessed God! of whom, and through whom, and to whom, are all things, we beseech thee to draw near unto us, and visit us with thy salvation. Oh, may we enjoy thy gracious presence at thy table, and have good cause to say, that this is none other than the house of God, and this is the gate of heaven!

Oh, may the mercy which is proclaimed to sinners, through the atoning sacrifice of Christ, be extended to us; and may we, O Lord, be enabled to realize our interest in the Saviour, and to joy in God through our Lord Jesus Christ, by whom we have received the atonement. Do thou, exalted Redeemer, take possession of our hearts, subdue us to thy holy will, and bring every thought, and feeling, and affection of our hearts, captive to the obedience of Christ.

May we be humbled in the dust when we contemplate thy majesty and glory—thy purity and holiness; and may the Divine Mediator be endeared to our hearts—who is the way to the Father. Blessed Redeemer, give to us repentance unto salvation—the godly sorrow for sin which needeth not to be repented of; and lead us to the fountain that thou hast opened to wash away all sin and

uncleanness. We would repair to that fountain, burdened with sin as we are; and we pray that we may be washed, and justified, and sanctified, in the name of the Lord Jesus, and by the Spirit of our God.

Give us, O Lord, to see our sin and ingratitude in the sufferings and death of our Lord Jesus Christ. It was for us he was wounded and bruised, and it was our iniquity that was laid upon him. Blessed Redeemer, we adore and bless thee for thy wondrous grace and kindness towards us; and we beseech thee to deliver us from the power and pollution, as well as from the guilt of sin. May we be made free from sin, so that we may be fully the servants of God—having our fruit unto holiness, and the end everlasting life.

O Lord, we beseech thee to be gracious to us at thy holy table. Let not our sins separate thee from us; but may we know that thy love is everlasting—that thy grace has abounded where sin abounded, and reigns through righteousness unto eternal life through Jesus Christ our Lord. Do thou, the God of our salvation, supply all our need, according to the riches of thy glory by Jesus Christ. Heal the broken hearted, and comfort all that mourn. Blessed Redeemer! enable us with our whole souls to remember thee—to remember thee in thy agony and sufferings as the man of sorrows, and acquainted with grief. Hear our prayers, O Lord, for Christ's sake. Amen.

PRAYER AFTER SERMON VIII.

ALMIGHTY and most merciful God! in the name of Jesus, our only high priest and intercessor, we draw near thee, and we beseech thee to draw near to us, that our communion may be truly with the Father, and with the Son, Jesus Christ.

We adore thee, O God, as possessed of every possible perfection. Thy power is irresistible; thy wisdom is unerring; thy faithfulness is stable and unfailing; and thy goodness and tender mercies are over all thy works. Thy works praise thee, and thy saints bless thee. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

We bless thee for making known to us, in the glorious Gospel, that thou art in Christ Jesus reconciling the world unto thyself—not imputing their trespasses to them who believe in Jesus. Blessed be thy name, O God, that we are anew invited to rely on Jesus Christ, who came into the world to save sinners, and who is able to save to the uttermost all who come unto God by him. May we, as lost sinners, be enabled to look to him as a compassionate and all-sufficient Saviour; as our righteousness and strength; and as all our salvation. Oh, may we have living faith which unites to him, and through which we shall lean upon him going up through the wilderness! May we know, from our happy experience, that the Saviour is a hiding-place from the wind, and a covert from the tempest, as rivers of water in a dry place, and the shadow of a great rock in a weary land.

We pray, O Lord, that the body of sin may be destroyed, and that we may be delivered from its power and pollution, as well as from its guilt. Oh that we were conformed to the image of the Son of God; so that when he shall appear, we may also appear with him in glory! May the grace which has brought salvation unto us teach us effectually to deny ourselves to all ungodliness and worldly lusts. May we follow the Lord fully, and cleave unto him with purpose of heart. May the same mind be in us which was in Christ Jesus; and may we imbibe his spirit, imitate his example, and walk even as he walked; and may we live and act like those who wait for the appearing of the Lord and Saviour Jesus Christ.

O Lord, we beseech thee to bless thy word, and the administration of thine ordinances. Oh sanctify us by thy truth—thy word is truth! We would evermore abide under the shade of the Almighty—even in Christ, thy beloved Son, in whom thou art ever well pleased. Do thou, O Lord, direct and uphold our goings. Bless the young and the aged among us. Water the tender plants by the dew of thy grace, and may they bring forth fruit unto holiness. Be with us in the solemn services of this day; and may great grace be upon us all, for Christ's sake. Amen.

Passages of Scripture to be read,—Ps. xxiv.; Matth. v. 1-20; Gal. v. 14-24; Cor. xi. 23-33.

PRAYER AT THE COMMUNION TABLE.

Thou, O Lord, art the God of our salvation. We adore thee as the only living and true God. We bless thee that thou hast made thyself known in the works of thine hand: the heavens declare thy glory, and the firmament showeth thine handyworks; day unto day uttereth speech, and night after night showeth knowledge.

We bless thee, O Father, that when man had fallen from his state of innocence and holiness thou didst not leave him to perish, but in thy love and mercy thou didst form the wondrous plan by which the salvation of sinful man is reconciled to the glory of God. For ever blessed be thy name, that in the fullness of time thou didst send forth thine own Son to be the propitiation for our sins, and to deliver us from ruin by making himself the ransom.

And blessed be he who came in the name of the Lord to save us. God is the Lord who hath showed us light; bind the sacrifice with cords, even unto the horns of the altar. Thou art our God, and we will praise thee; thou art our God, we will exalt thee. Oh give thanks unto the Lord, for he is good—for his mercy endureth for ever. We bless the Holy Spirit for applying to us the benefits of Christ's redemption; for renewing, and sanctifying, and comforting us, and filling our hearts with all joy and peace in believing. We bless thee, Father, Son, and Holy Ghost—the God of our salvation—for his mercy towards us, and for the great love wherewith he hath loved us.

And now, blessed Redeemer, thou who hast called by thy grace to the fellowship of the Gospel, and hast given us a place at thy table, be pleased to make thyself known to us in the breaking of bread and in prayer. Oh may we know from our happy experience that he who said to his disciples, "Do this in remembrance of me," is present with us, and giving us a foretaste of the blessedness to be enjoyed in the heavenly kingdom. While we meditate on thee, blessed Jesus, as bearing our sins, and carrying our sorrows, we would look to thee on thy throne of glory, and rejoice in the hope of being soon, and for ever with the Lord.

We beseech thee, O Lord, to pour out thy Spirit upon us all, and to suit the communication of thy grace to our various circumstances. Oh remember us with the love thou bearest to thy people, and visit us with thy salvation. Lift upon us, O Lord, the light of thy countenance, and cause us to realize our interest in thee. Revive, and refresh us, and do us good, for Christ's sake. Amen.

PRAYER AFTER SERMON IX.

Most gracious God, we would for ever praise thee, that thou hast made thyself known to us as the God of our salvation, in Jesus Christ, reconciling the world to thyself, not imputing unto men their trespasses. We bless thee for the precious truths which we have now heard from thy holy word. May it come to us in the power and demonstration of the Spirit, so as to make us wise unto salvation, through faith in Jesus Christ.

We confess, O Lord, that we have sinned against heaven, and in thy sight, and are no more worthy to be called thy children. Our sins testify against us, and our backslidings have been many. But do thou, O Lord, have mercy upon us, and blot out our sins, for thine own name's sake. Thou who didst not spare thine own Son, in order to make provision for our restoration from sin to holiness and happiness, do thou deliver us from the power and pollution, as well as from the guilt of sin. Make clean our hearts within us, and sanctify us by thy Holy Spirit.

We bless thee, O Lord, for all our privileges. Let us not rest satisfied with the possession of these, or with the mere profession of the name of Jesus, and deceive our souls with a name to live while we are dead. May we be truly alive unto God, and may the Spirit of life in Christ Jesus quicken us that we may run in the way of thy commandments. We are weak and insufficient of ourselves, but do thou enable us to be strong in the Lord, and in the power of his might.

May we, through the teaching of thy Holy Spirit, take unto us the whole armour of God, that we may fight the good fight of faith, and lay hold on eternal life! May we give all diligence to make our calling and election sure; and be earnest that we may be found of thee in peace, O Lord! May the Saviour become more and more precious to us; so that in reality as well as in profession, we shall count all things but loss for the excellency of the knowledge of Christ Jesus our Lord; that we may win him, and be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith!

Do thou, most merciful Father, strengthen us for the solemn duties in which we are to be engaged. May the Spirit of the Lord be poured out from on high, that the wilderness may become as a fruitful field, and the fruitful field be counted as a forest. Oh may the Spirit glorify Christ, by taking of the things that are Christ's and showing them to us! May we find that thou art with us, O Lord, making thy grace to be sufficient for us, and perfecting thy strength in our weakness! And all that we ask is in the name of Jesus, to whom, with thee, and the Holy Spirit, be glory everlasting. Amen.

Passages of Scripture to be read,—Hosea xiv.; Matth. v. 25; Gal. v. 14-24; 1 Cor. xi. 23.

PRAYER AT THE COMMUNION TABLE.

O Lord God Almighty, the Creator and Preserver of all men, we would for ever bless thee for having in thy great mercy taken a people to thyself from the sinful race of Adam. We bless thee for having formed a purpose of love and mercy in Christ before the world began; and that in the fullness of time thou didst send forth thy own Son in our nature, to redeem us from the curse of the law, that we might receive the adoption of children.

We rejoice that Jesus Christ came into the world to save sinners; that he took not on him the nature of angels, but the nature of man, and that in all things he was made like unto his brethren, that he might be a faithful and merciful high priest in things pertaining to God, to

make reconciliation for the sins of the people. We would for ever bless thee, O Lord, for the great and redeeming work which the Saviour has finished. Blessed Jesus, do thou show us the transcendent greatness and completeness of that finished work! May we rest all our hope of acceptance with God upon that finished work! May we cleave to this as the only ground of hope!

Lord Jesus! in obedience to thy command we would observe this holy ordinance in remembrance of thee. Do thou take possession of our hearts, and fill these hearts that have too long been alienated from thee, with such love to thee, that henceforth we shall live not unto ourselves, but to him that died for us, and rose again. Manifest thy glory to us, and show us that we are thine. Enable us to lay hold on thee, as the gift of God to us, as our own Redeemer, as our Shepherd, Guide, Leader, and Commander, as all our salvation and all our desire.

O Lord, thou knowest our various circumstances, our doubts and fears, our trials and temptations: we beseech thee to suit the communications of thy grace to our necessities; and may God supply all our need, according to the riches of his glory, by Jesus Christ! Strengthen the weak, O Lord, comfort the mourner, and say to those who are of a fearful heart, Be strong, and fear not.

Oh remember us, O Lord, with the love that thou bearest to thy people, and visit us with thy salvation. Fill our hearts with all joy and peace in believing, and cause us to abound in hope through the power of the Holy Ghost. Grant to us all, O Lord, a season of revival, and of refreshing from thy presence. May we see thy power and thy glory as we have seen thee heretofore in thy sanctuary. And may the Lord shine into our

hearts, and give us the knowledge of his glory in the face of Jesus Christ. Hear our prayer, O Lord, for the sake of Christ, to whom, with thee and the Holy Spirit, be glory everlasting. Amen.

PRAYER AFTER SERMON X.

WHO would not fear thee, O Lord God Almighty, and glorify thy name? for thou only art holy. Thou art righteous in all thy ways, and holy in all thy works. Enter not into judgment with thy servants, for in thy sight shall no man living be justified. If thou, Lord, shouldst mark iniquity, who, O Lord, could stand? But there is forgiveness with thee that thou mayest be feared: with the Lord there is mercy, and with him is plenteous redemption.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake. We unite with the redeemed on earth and in heaven, in ascribing honour, and praise, and glory to him that sits upon the throne, and unto the Lamb for ever. With them we are glad, and rejoice in thy salvation. With them we would sing unto the Lord a new song, for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory. He has remembered his mercy and his truth towards the house of Israel: all the ends of the earth have seen the salvation of our God.

May we more deeply feel our obligations to redeeming love and mercy! We rejoice that the Saviour who was delivered for our offences, has been raised again for our

justification; and that the stone which the builder refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. May this day, which reminds us of the triumphs of redeeming mercy, be indeed a great day of the Son of man! This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, we beseech thee, O Lord: O Lord, we beseech thee, send now prosperity.

Pour out thy Holy Spirit upon us all. May he come down in his enlightening and life-giving influences as rain upon the mown grass, and showers that water the earth. Thou knowest, O Lord, how ignorant we are of the things of God. May the Spirit of God shine into our hearts, and give us the light of the knowledge of thy glory in the face of Jesus Christ! Thou knowest how cold and dead we are in regard to spiritual things. May the Holy Spirit take away from us the heart of stone, and give us a new heart, and a new spirit, that will incline us to make choice of God for our portion, of his testimonies as our heritage for ever, and of the way of his commandments as our delight.

May we find increasing happiness, O Lord, in the doing of thy holy will, and in carefully observing all things whatsoever thou hast commanded. May it be as our meat and drink to do the will of our heavenly Father! When we think on all the mercies thou hast bestowed upon us, may we feel it to be our reasonable service to present ourselves as living sacrifices, holy, and acceptable unto God. Teach us ever to remember, O Lord, that we are not our own, but are bought with a price, and are therefore bound to glorify God by our bodies and our spirits which are God's. O do thou strengthen our faith,

and increase our love, and may our fellowship be truly with the Father, and with the Son Jesus Christ. Hear our prayers, O Lord, for the sake of him whom thou hearest always. Amen.

Passages of Scripture to be read,—Isaiah lv.; Luke xii.; Gal. v. 14 to end; and 1 Cor. xi. 23 to end.

PRAYER AT THE COMMUNION TABLE.

Ever blessed Jehovah! which is, and which was, and which is to come, the Almighty. Deeply impressed with a sense of thy infinite greatness and glorious majesty, we draw near to thee at thy holy table in the name of Jesus. Receive us graciously, and love us freely, for thine own sake,—for the sake of him who ever liveth to make intercession for us.

Burdened with a sense of our sins and our backslidings, we beseech thee, O Lord, for Christ's sake, to be merciful to our unrighteousness, our sins and iniquities remember no more. Thy mercy, O Lord, is in the heavens, and thy truth reacheth unto the clouds. We would for ever praise thee for the manifestation of thy mercy and grace to sinful men. We bless thee, O Lord, that in the world the Son of God assumed human nature, appeared as our surety and Saviour, was made sin for us though he knew no sin, that we might be made the righteousness of God in him.

We rejoice that we have the privilege of commemorating the completeness and the eternal efficacy of his

sacrifice. We bless thee that he who once offered himself for the sins of many, has entered into heaven as our high priest and intercessor, to appear in the presence of God for us. Oh may we feel still more deeply that we owe our deliverance from the guilt and from the consequences of sin, solely to that one great sacrifice which the Saviour offered through the Eternal Spirit unto God! May the Saviour who gave himself for us be more and more precious to us,—all our salvation, our hope, and joy!

And grant, O Lord, that we may all have personal experience, that the blood of Christ can purge the conscience from dead works to serve the living God. May our sins be all washed away by that precious blood that cleanseth from all sin! Do thou, O Lord, purge us with hyssop, and we shall be clean; yea, wash thou us and we shall be whiter than the snow. May we be clothed with the white robe, the wedding garment, the righteousness of Christ, in whom is all our trust and confidence! Unto him that loved us, and has washed us from our sins in his own blood, be everlasting praise and glory.

We bless thee, heavenly Father, that it hath pleased thee that all fullness should dwell in Christ, and that in him thy people are complete. Oh may we receive out of his fullness the supply of our need: may we receive thine abundant grace to purify our hearts, to quicken our affections and desires, and to prepare us for holding communion with thee. May the graces of the Spirit be in lively exercise in us; our faith, love, joy, and desire after holy obedience!

Be gracious to thy people, O Lord, and bless them, and lift up upon them the light of thy countenance, and

make them joyful with thy salvation. Enable us, O Lord, to remove every idol, and to cleave to thee as our God and portion. May we realize our interest in thee, and rejoice in God, through our Lord Jesus Christ, by whom we have received the atonement! May the Saviour himself be with us, and may we find it good for us to be here. Our prayers are before thee, O Lord, hear us for the sake of Jesus Christ, our Lord. Amen.

PRAYER AFTER SERMON XI.

Thou art holy—O thou that inhabitest the praises of Israel. We adore thee—the only living and true God. We bless thee for the gift of being, and for having rendered us capable of knowing, and loving, and serving, and enjoying thee—the fountain of all blessedness. Grant us, O Lord, the tokens of thy gracious presence.

We confess our sins, O God, and beseech thee to grant us mercy to pardon, and grace to help us. Do thou, O Lord, who searchest the hearts, and triest the reins of the children of men, search us, and know our hearts; try us, and know our thoughts, and see if there be any wicked way in us, and lead us in the way everlasting. Deliver us, O Lord, from resting in a name to live while we are dead; from being satisfied with a profession of godliness without experiencing the power. Awaken in our hearts, O Lord, the most earnest desire to be in reality what we are in profession—the sons and the daughters of the Lord God Almighty.

We pray, O Lord, that we may be the living epistles

of Christ, holding forth the word of life. May we be enabled, by thy rich grace bestowed upon us, to show forth the praises of the Lord in our lives, and to make it manifest to all men that we have been turned from darkness unto light, and from the power of Satan unto God! May we have the love of Christ more and more shed abroad in our hearts, and may his love constrain us thus to judge, that if one died for all, then were all dead; and that he died for all that they who live should not henceforth live unto themselves, but to him who died for them, and who rose again.

Oh that our names may be found written in the Lamb's book of life! Weak and sinful in ourselves, we look to Christ as our only hope. Do thou, O Lord, make thy grace to be sufficient for us, and perfect thy strength in our weakness. Preserve us by thy mighty power in all our afflictions and temptations; and may we overcome all the adversaries of our souls, so that we may at length sit with the Lord on his throne—even as he has overcome, and has sat down with his Father on his throne. Evermore abide with us, O Lord, to enable us to be stedfast and immovable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord.

We pray, O Lord, that through thy grace we may fight the good fight, and finish our course with joy. Oh may we be more than conquerors through him who loved us! At length may we be united to the redeemed in heaven, and be admitted into the society of the patriarchs and the prophets, the apostles and martyrs, and of our beloved friends who have gone before us to glory! Above all, may we be admitted to the place where Jesus

is, that we may be for ever with the Lord. Hear our prayers, O Lord, for Christ's sake. Amen.

Passages to be read,—Ps. xxii.; Exod. xx. 1-20; John iii. 1-21; Matth. vii.

PRAYER AT THE COMMUNION TABLE.

ALMIGHTY and ever blessed God, we adore thee as the only living and true God, of whom, and through whom, and to whom, are all things, to whom be glory for ever. We praise thee for having made known thy glorious perfections in thy works; for these may be clearly seen from the creation of the world, being understood by the things that are made—even thine eternal power and Godhead.

But we especially praise and magnify thy great name, that when we were lost and undone, without remedy and without hope, thou didst send thy beloved Son into the world to seek and to save us. For ever blessed be he who came in the name of the Lord to deliver us; who undertook to redeem us, and said, "Lo, I come to do thy will, O God. I will become the ransom." We bless thee for all that he did, and for all that he suffered for us. We bless thee that, by his meritorious obedience and atoning suffering, he met all that thy holy law required—all that thy glory demanded—all that was necessary to redeem us from the curse, and bring us unto God.

We would now behold the Lamb of God that taketh away the sin of the world. We would see Jesus, who, for

the joy set before him, endured the cross, and despised the shame, and is now sat down on the right hand of the throne of God. He is our only hope, and in him is all our trust—who was wounded for our transgressions, and bruised for our iniquities—on whom the chastisement of our peace with God was laid, and by whose stripes we are healed. Oh may the Saviour who loved us, and who died for us, be present with us in commemorating his death, and manifest himself to us in another way than he does unto the world!

O Lord Jesus, do thou who hast commanded us to remember thee in thy agony and death, be present with us to make us joyful with thy salvation! And while we receive the memorials of thy broken body and shed blood, may we receive inwardly the blessings that are signified thereby! Oh may we receive the Prince of life, and the Lord of glory into our hearts, and may we receive the Saviour himself as our own Saviour—the Lord our righteousness! Blessed Redeemer, come to us, and abide with us, and fill our hearts with all joy and peace in believing!

We dedicate ourselves to thy glory, O Lord. We are thine, for thou hast bought us with a price—even thy precious blood. Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood. Unto him that loved us, and washed us from our sins in his own blood, and has made us kings and priests unto God—even his Father—to him be glory! May the God of peace, who brought again from the dead the Lord Jesus Christ, through the blood of the everlasting covenant, be with us in his love and mercy! All that we ask, is for Christ's sake. Amen.

PRAYER AFTER SERMON XII.

God be merciful unto us, and bless us; and cause thy face to shine upon us, that thy way may be known upon earth, thy saving health among all nations! Let the people praise thee, O Lord, let all the people praise thee; and let the whole earth be filled with thy glory!

We beseech thee, O Lord, to accompany thy word with divine efficacy. May it be quick and powerful, and sharper than any two-edged sword! May the Holy Spirit render it the instrument of making all willing to bow to the only Saviour, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ! Sanctify us, O Lord, by thy truth, thy word is truth. May thy word dwell in us richly, and may our understandings be opened and enlightened to understand it!

We bless thee, O Lord, for the great things thou hast done for us. Especially we bless thy name, O Lord, that thou who at sundry times and in divers manners didst speak in times past unto the fathers by the prophets, hast in these last days spoken unto us by thine own Son, whom thou hast appointed heir of all things, and by whom also thou didst make the worlds: who being the brightness of thy glory, and the express image of thy person, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. For his sake, O Lord, have mercy upon us, and visit us with the light and vital power of the Holy Spirit.

We bless thee, O Lord, that the great redemption is complete, that Satan's power is overthrown, and that the great work of redeeming love and mercy is finished. We plead that finished work as the ground of our hope, and rejoice to believe, that on account of it, there is now no condemnation to them that are in Christ Jesus. Oh may we be really and vitally united to him, as branches in the true vine, and may we bring forth fruit to the praise and glory of thy name. May we experience more and more the purifying efficacy of the Gospel, enabling us to put off the old man, and to put on the new, to die unto sin and live unto righteousness!

We rejoice that the Saviour who died for us, now reigns in heaven, and is carrying on the mediatorial purposes which he will finally accomplish. We rejoice in his power to save to the uttermost all those who come unto God by him. Oh may we, through thy rich and abounding grace, be made heirs of God, and joint heirs with Christ Jesus, and obtain from the Saviour a title to the inheritance which is incorruptible, and undefiled, and which fadeth not away, reserved in heaven! May we be acknowledged as the children of God in that day when the Saviour shall come to be glorified in his saints, and admired in all them that believe!

We pray, O Lord, that thou wouldst write thy law upon our hearts, so that we may love righteousness, and hate iniquity. Do thou teach us to follow after holiness, and to abound in the fruits of the Spirit. May we be strengthened, O Lord, to lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race set before us, looking unto Jesus! We earnestly pray, O Lord, for the outpouring of the Holy Spirit, to

revive and quicken us, and to prepare us for the solemn service now before us. Let thy blessed and thy gracious presence go with us, and give us the peace and the joy which thou only canst give. We beseech thee to exceed all that we are able to ask or think, for Christ's sake. Amen.

Passages of Scripture to be read,—Isaiah lxi.; Luke xxii. 1-47; Gal. v. 14; 1 Cor. xi. 23.

PRAYER AT THE COMMUNION TABLE.

ALMIGHTY and most gracious Lord God, thou art glorious in holiness, fearful in praises, continually doing wondrous things. Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in the earth. Thou art high, O Lord, above all nations, and thy glory is above the heavens. Oh look down in thy great mercy upon us, assembled at the command of him who loved us, who died for us, and who rose again; and grant us, for his sake, the blessedness of thy gracious presence.

We confess before thee, O Lord, that we are by nature sinners, lost, and undone. It is of thy mercy, O Lord, that we are not consumed, and because thy compassions fail not. But we would for ever praise and magnify thy great name, that thou hast laid our help on the Mighty One, and hast not spared thine own Son, but hast delivered him up for us all. We unite with all the redeemed in giving glory to the Son of God who took on

him the nature of man, and who, in that nature, humbled himself and became obedient unto death, even the death of the cross.

Blessed Jesus! we would remember with wonder, love, and praise, the great things thou hast done for us: we would remember thy agony in Gethsemane, and thy atoning death on Calvary. We would, with the gratitude of hearts glowing with thy love, commemorate thy condescension, thy deep humiliation, thy sacrifice of infinite value, thy grace in becoming poor, that we through thy poverty might be made rich. "Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honour, and glory, and blessing."

At thy table, blessed Lord, we devote ourselves unreservedly to thee. Thou hast won a title to the love of our hearts, and to the obedience of our lives. Thou hast redeemed us to God by thy blood; and thou hast taught us and enabled us to flee for refuge to the hope set before us. We are thine, O Lord, and we give ourselves to thee, to be washed from sin in thy precious blood, to be sanctified and adorned by the graces of the Spirit, and to be made meet for dwelling with thee for ever. Our prayer is that our God would fulfil in us all the good pleasure of his goodness, and the work of faith with power; that the name of the Lord Jesus Christ may be glorified in us and by us.

We beseech thee, O God, the God of our salvation, to remember us with thy chosen ones. Oh make us perfect in every good work to do thy will, working in us that which is well pleasing in thy sight, through Jesus Christ our Lord! Work in us both to will and to do of thy

good pleasure. Form us for thyself, that we may show forth thy praise. O Lord, do thou perfect that which concerneth us; forsake not thou the work of thine own hand; for thy mercy endureth for ever!

Thou, Lord, knowest our various wants, trials, and difficulties: thou knowest that our faith is weak, and that some of us may be in heaviness through manifold tribulations. Oh may thy grace, O Lord, be exceeding abundant towards us all! We are absolutely dependent on thy pardoning mercy, and thy sanctifying grace. May the Good Shepherd be very gracious to those who are the lambs of the flock! May he cause them to lie down in green pastures, and lead them beside the still waters, and guide them in paths of righteousness, for his own name sake. Comfort, O Lord, those who mourn: speak comfortably unto them, and say unto them, that their iniquity is pardoned. O Lord, save thy people, and bless thine inheritance; feed them also, and lift them up for ever. Hear these our prayers, O Lord, for the sake of Jesus Christ, our strength and our Redeemer, to whom, with thee, and the Holy Spirit, be glory for ever. Amen.

PRAYER AFTER SERMON XIII.

We adore thee, O God, as the only living and true God—the Creator of heaven and of earth—the God in whose hand our breath is, and whose are all our ways. We are indebted to thee, O Lord, for the gift of being, and for every blessing we enjoy. In thee we live, and

move, and have our being. But we especially praise thee, O Lord, for having revealed thyself to us as the God of our salvation.

What shall we render to the Lord for the great love wherewith he loved us—even when we were dead in sins. Scarcely for a righteous man would one die, peradventure, for a good man some would dare to die: but God commendeth his love towards us in that, while we were yet sinners, Christ died for us. We would for ever bless him who gave himself a ransom for us, and who, by his atoning sacrifice, has obtained eternal redemption for all who obey him. Impress more deeply upon our hearts, O Lord, a sense of obligation to redeeming love and mercy.

Ever blessed Redeemer! thou who hast loved us as no other one ever has, we beseech thee to give us hearts full of love to thee. God forbid that we should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world. May Christ, the risen and the glorified Redeemer, live in us, and may the life we now live be by the faith of the Son of God, who loved us, and who gave himself up for us. May we not be conformed to this world, but be transformed by the renewing of our minds, that we may prove what is the acceptable and perfect will of God.

O Lord, our prayer to thee is, that as Christ is the only foundation upon which sinners can build their hopes before God and for eternity, it may be given to each of us to trust in him, and to rest in him alone for salvation. Our own fancied attainments we would count but loss for Christ—that we may win him, and be found in him. Oh may the Saviour be precious to us; may his name be as the odour of the costly ointment! In our estimation, may he

be the chief among ten thousand, and altogether lovely. Oh may his name be glorified in us, and by us, according to the grace of our God, and the Lord Jesus Christ!

O Lord, may we have clearer views of the spirituality and the high authority of thy holy law, that we may have deeper convictions of the necessity of the atonement. May we look upon him whom we have pierced, and mourn as one mourneth for an only son, and be in bitterness as one who is in bitterness for a firstborn! May our faith in Christ be lively and strong, and may we receive him, as gifted in the Gospel by the everlasting God, and may we give to him the love and confidence of our hearts.

O Lord our God, remember us with the love thou bearest to thy people, and visit us with thy salvation. We could have no hope if we looked to our own deserts; for we are poor and sinful. But do thou, O Lord, hide thy face from our sins, and blot out all our iniquities; and cause us to know the blessedness of the man whose transgressions are forgiven—whose sin is covered—and to whom the Lord imputes no iniquity. Prepare us, O Lord, for the solemn service in which we are to be engaged. . May the bread which we break be to us the communion of the body of Christ, and may the cup which we bless be to us the communion of the blood of Christ; and may we have union and communion with the Father and the Son, through the Holy Spirit. Hear our prayers, for Christ's sake. Amen.

Passages to be read,—Isa. xi. xii.; John xiii.; Matth. v. 1-21; 1 Cor. xi. 23.

PRAYER AT THE COMMUNION TABLE.

Most gracious Lord God, our hope and Saviour, we come to thee in the new and living way which thou hast opened to the holiest by the blood of Jesus. Enable us by the teaching of thy Holy Spirit to draw near with true hearts, and in the full assurance of faith; and may we find acceptance before thee through Jesus Christ our Lord.

We bless thee, O Lord, that thou hast provided redemption for us in Christ—that he suffered for sins—the just for the unjust—that he might bring us unto God. We bless thee that we have the precious privilege of commemorating the death of the Lord Jesus. Oh may the blessed Redeemer be present with us! Thou hast promised that where two or three are gathered together in thy name, thou wouldst be in the midst of them to bless them, and to do them good. Be it unto us, O Lord, according to the promise upon which thou hast caused us to hope.

We beseech thee, O Lord, to show us thy glory in the person, offices, and work of the Saviour. Oh, shine into our hearts, and reveal to us the excellency and glory of him who is the image of the invisible God, and who is altogether lovely! Manifest thy power and glory to us, and cause us to see our interest in that covenant which is ordered in all things, and sure. We bless thee, O God, that though thou wast angry with us, thine anger is turned away from us, and thou hast become the God of our salvation. We will trust in thee, and not be afraid; for

the Lord Jehovah is our strength and our song; he also has become our salvation.

We adore thee, blessed Saviour, for the love, grace, and condescension which thou didst manifest in the Garden of Gethsemane—the spot which witnessed thine agonies, and which heard thy groans; when thy sacred body was suffused with blood, which fell in drops upon the ground. O Lamb of God! awaken love and gratitude in our hearts to thee who, for our sake, became a man of sorrows, and acquainted with grief. We would for ever praise thee, Divine Redeemer, that by thy sacrifice the law has been magnified and made honourable; that by thy stripes we may be healed; and that by thy blood we may obtain eternal redemption.

We rejoice, O Lord, in thy salvation. May the great blessings which thou hast procured for us by thy agony and death, be abundantly imparted to all of us this day at thy holy table! Open the windows of heaven, and pour down such a blessing, so full and so divine, that there shall not be room to contain. Cause us to know, by our happy experience, that we are not straitened in thee, O Lord; and that thou art ready to load us with thy benefits, and crown us with loving kindness and tender mercy.

O Lord, we wait for thy salvation. We go forward in the strength of the Lord God, making mention of his righteousness—even of his only. Come, Lord Jesus, with the spirit of life, and love, and power, and quicken the desires of our hearts towards the Lord, and to the remembrance of his name. Our eyes look up unto the Lord, from whom our help cometh. Hide thy face from our sins, and blot out all our iniquities. Love us freely,

and receive us graciously, for the sake of Jesus Christ our Lord, to whom, with thee, and the Holy Spirit, be glory for ever. Amen.

PRAYER AFTER SERMON XIV.

ALMIGHTY and ever blessed God, whose mercy is everlasting, and whose truth endureth unto all generations, we come to thee, through him who is the way to the Father. Do thou, O Lord, for his sake, pour thy Holy Spirit upon us, that we may pour out the desires of our hearts before the.

We beseech thee, O Lord, to follow with thy rich blessing the solemn services in which we have now been engaged. May the good seed that has been sown spring up, and bring forth much fruit to thy praise and glory! And may the impressions which thy word has made on our minds be rendered deep and abiding by the power of thy Holy Spirit!

We thank thee, O Lord, that we have hitherto been preserved by thy power, that our wants have been supplied by thy bounty, and that we are spared as the monuments of thy mercy. Thou, O Lord, hast nourished us, and hast brought us up like children; thou hast made goodness and mercy continually to follow us, and having obtained help from God, we continue until this present moment. Thou hast delivered our souls from death, our eyes from tears, and our feet from falling. Bless the Lord, O our souls, and all that is within us, bless his holy name.

We bless thee especially, O Lord, for the light, the consolation, and the glorious hope of the Gospel. We adore thee for thy great goodness to us, in that thou hast sent to us the word of thy salvation. While many of our fellow-creatures are dwelling in the land of the shadow of death, we enjoy the light of the Sun of Righteousness. Oh may this heavenly light shine into our hearts, and give us the light of the knowledge of thy glory in the face of Jesus Christ!

We feel and acknowledge that we are not worthy of the least of all the mercies and of all the truth which thou hast shown unto thy servants. We have sinned, O Lord, and have come short of thy glory. Have mercy upon us, O Lord, for the sake of the sin-offering which thou hast thyself provided for us in the cross of our Lord Jesus Christ. We rejoice in the infinite merit of that one offering for sin, and that in virtue of it all who believe are justified from all things. We bless thee, O Lord, that Christ, by the once offering up of himself, has fulfilled all that the sacrifices of the law only typified; and that by this one sin-offering of boundless value, he has finished transgression, made an end of sin, made reconciliation for iniquity, and has brought in an everlasting righteousness.

We pray, O Lord, that by the efficacy of this great sacrifice our sins may all be taken away. Oh grant us thy Holy Spirit to dwell in us, to lead us by faith to the purifying blood of Jesus, that we may be cleansed from all unrighteousness! Sprinkle us with hyssop, and we shall be clean; yea, wash thou us, and we shall be whiter than the snow. We beseech thee, O Lord, to be with us in the solemn ordinance which we

are now to observe: and all that we ask is for Christ's sake. Amen.

Passages of Scripture to be read,—Isaiah i.; Psalm xxiv.; John xiii.; Matth. vii.; 1 Cor. xi. 23.

PRAYER AT THE COMMUNION TABLE.

O Lord God Almighty, the high and the lofty One, whose name is holy, and whose habitation is eternity, look down upon us, O God, in thy great love and mercy. We bless thee, O Lord, for permitting us, poor, and unworthy, to enjoy the high privilege of drawing near to thee at the communion table. Draw near to us, O God, and visit us with thy salvation.

Divine Redeemer, thou didst lay down thy life for us, and art now pleading for us in heaven; manifest thy glory, and fill our souls with thy love. Thou dost not break the bruised reed, nor quench the smoking flax; do thou, we beseech thee, kindle the flame of holy love in our hearts. We are now in the wilderness, travelling up to Immanuel's land; do thou, O Lord, prepare us for holding fellowship with thyself in heaven, and with those who serve thee day and night in thy temple.

We would begin now to sing the new song which we hope to celebrate with the redeemed round about the throne. Unto him that loved us, and washed us from our sins in his own blood, and has made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever! Worthy is the Lamb that

was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing! Oh may we be made meet to join the great multitude which no man can number, who cry with a loud voice, Salvation to him that sitteth on the throne, and unto the Lamb for ever.

We pray, O Lord, that the precious blood of Christ may now be efficaciously applied to our hearts, and that we may be washed, and justified in the name of the Lord Jesus, and by the Spirit of our God. May the Holy Ghost be shed on us abundantly through Jesus Christ our Lord! May the spirit of bondage and of fear be taken away, and may we have the spirit of adoption, the spirit of filial confidence in thee, our heavenly Father.

We bless thee for the place which thou hast given us with thy children. Teach us, O Lord, to remember that we are admitted into thy favour, not on account of any merit of ours, but solely on account of the meritorious obedience and atoning sacrifice of him who was made sin for us, though he knew no sin, that we might be made the righteousness of God in him. O God of our salvation! look upon us in the Son of thy love; and for his sake come down in the power of thy Spirit, and grant us a time of refreshing from the presence of the Lord.

We pray, O Lord, that thou wouldst be gracious to us all. Oh may Christ dwell in our hearts by faith, and may we be filled with all the fullness of God. Fill our hearts, O Lord, with joy and peace in believing. Do thou bless the provision of thy Zion, and satisfy her poor with bread. Open rivers in thy high places, and fountains in the midst of the valleys; make the wilderness a pool of water, and the dry land springs of water: and all that we ask is for Christ's sake. Amen.

PRAYER AFTER SERMON XV.

Thou, O Lord, art the most high God above all the earth. Will God, in very deed, dwell with man on the earth? Behold, the heaven of heavens cannot contain thee. How wonderful is thy condescension towards us, O God! Thou dwellest with the man who is humble in spirit, and contrite in heart, to revive the spirit of the humble, and the heart of the contrite one.

O give to us, O God, the broken and the contrite heart, which thou wilt not despise. Give to us true humility of heart, under a deep sense of our sinfulness before thee. We are defiled by sin, we are all as an unclean thing, and all our righteousnesses are as filthy rags. But do thou, O Lord, have mercy upon us, and blot out our sins for the sake of him who is the great surety, and who loved us, and gave himself for us. He is our only hope and refuge, our hiding-place from the wind, and our covert from the tempest.

Draw near in mercy to us, O Lord, and be pleased to shed a purifying and a peaceful influence over our hearts; and may we be strengthened and refreshed by communion with thee, and with thy Son, Jesus Christ. We would look with reverential awe and adoration to the humiliation, the sufferings, and death of the Son of God, whom the Father spared not, but delivered up for us all. With hearts deeply affected with penitential sorrow, with love and gratitude, we would look to our great Surety, when it pleased thee, the Father, to bruise him, and to put him to grief, and to make his soul an offering for sin.

Enlighten our minds by thy Holy Spirit, O Lord, that we may clearly understand the saving truth of the Gospel. May our hearts be more deeply affected with the amazing fact, that Christ was made a curse for us, that we might obtain the blessing; that he died that we might live; that he endured the cross that we might be delivered from the second death; and that he bore our sins in his own body on the tree, that we might be received into the favour and friendship of God for ever. Blessed Jesus, while we receive pardon and peace, reconciliation, and eternal life, through thy atoning sufferings and death, oh may we receive thyself into contrite, grateful, and adoring hearts!

O most gracious God! we beseech thee to pour out the grace of thy Holy Spirit upon us, that we may be able to present to thee the sacrifice of praise—even the fruit of our lips—giving thanks to thy name. May our hearts rise in love and gratitude to thee, O God of our salvation! Lo, this is our God; we have waited for him, and he will save us. This is the Lord, we have waited for him—we will be glad, and rejoice in his salvation. Oh do thou, O Lord, bless us with the light of thy gracious countenance, and manifest thyself to us, as thou dost not to the world.

Pity, O Lord, the nations that are in darkness; constrain the earth to come to him who is the light of the world, and the Saviour of the lost! Have compassion on any who are here who may still be in the darkness of sin and unbelief. Turn them, O Lord, from darkness unto light, and from the power of sin unto God. Prepare thy people, O Lord, for the solemn service before them. Oh may thy grace be sufficient for us, and thy strength

be made perfect in our weakness, for Christ's sake; to whom, with thee and the Holy Spirit, be glory for ever. Amen.

Passages to be read,—Psalm cxviii.; Isaiah lxii.; John xiv.; 1 Cor. 23 to end.

PRAYER AT THE COMMUNION TABLE.

Most holy and ever blessed God, the God of the spirits of all flesh, look down in mercy upon us at thy holy table. Oh grant us the tokens of thy gracious presence; lift on us the light of thy countenance; and make us joyful with thy salvation!

We bless thee, O Lord, for the precious privilege we now enjoy. May we be enabled, by the strength of the Holy Spirit, worthily to commemorate the sufferings and death of our blessed Saviour. Oh may Christ dwell in our hearts by faith, that we being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fullness of God.

Blessed Jesus, thou who didst suffer without the gate on Mount Calvary—thou who didst suffer for us amidst the ignominy, shame, and scorn which thou didst endure for us—oh help us now to remember thee with the love and gratitude of our whole souls. Thou Lamb of God, who didst suffer as our surety from the hand of thy Father, and didst persevere in working out redemption for us, until thou couldst say, It is finished, oh grant us thy gracious presence!

We are utterly unworthy, but we take encouragement from all that thou, blessed Jesus, hast done and suffered, to hope in thee as all our salvation. Thou who didst hear the prayer of a dying malefactor, wilt thou not hear our prayer, and bestow thy grace in rich abundance upon us? May we experience the sanctifying and saving power of thy truth upon our hearts, and may we find it good for us to wait upon the Lord!

May the precious truths of the Gospel be still more precious to us. And may he who is the Saviour of the lost, and the deliverer of those who have none to help them, manifest his glory to us. We would for ever bless and praise thee, O Son of God, that thou hast become our surety; that thou, the holy one of God, didst stand in our room, and that thou hast obeyed, and suffered, and died, to meet the requirements of law and of justice for us.

We unite together, O Lord, at thy holy table, in rejoicing in the completeness of the salvation, the perfection of thy obedience, and the efficacy of thine atonement, and that thou hast become the end of the law for righteousness to every one that believeth. We bless thee, O God, that thou, the God of peace, hast testified thine acceptance of the sacrifice of Christ, by bringing again from the dead the Lord Jesus Christ, that great Shepherd of the sheep. We bless thee for the assurance thus given to us, that though thou wast angry with us, thine anger is now turned away from us, and thou hast become the God of our salvation. Oh may thy grace, O Lord, be exceeding abundant towards us, for the sake of Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be glory for ever. Amen.

PRAYER AFTER SERMON XVI.

O Lord God Almighty, our heavenly Father, we come before thee in the name of Jesus, beseeching thee for his sake to be merciful to our unrighteousness, our sins and iniquities remember no more. May we have communion this day with the Father of our spirits, the God of our salvation, the life and the portion of our souls!

May the precious truths which have now been addressed to us sink deep into our hearts! and may the Saviour himself, who has done such wondrous things, and has won a title to our love and obedience, be exalted in our hearts, and may we be his willing and loving subjects! May we honour him by our bodies and our spirits which are his, and do all in our power to promote the glory of his name, and to maintain his cause.

We have this day assembled to commemorate the death of the Lord Jesus: blessed Redeemer, be thou thyself one of our number. Give us grace to be faithful to our convictions, and to our obligations to redeeming love and mercy, and enable us to make an open and consistent profession of thy name before the world. Lord, we are thine, for thou hast redeemed us, and hast bought us with a price; oh give us the firmness and the fortitude to declare in all circumstances our adherence to thee! Oh give us the living faith which worketh by love, which purifieth the heart, and which overcometh the world!

We bless thee, O Lord, not only for sending the word of thy salvation to us, but for making us willing to receive the message of love and mercy. If thou, O Lord, hast

made us to differ, and to confess thee before men, we owe it to rich and sovereign mercy; to the grace that has quickened us even when we were dead in sins. Oh strengthen that which thou hast wrought in us, and enable us to persevere unto the end in the good way and work of the Lord!

We beseech thee, heavenly Father, to shed abroad the love of Christ in our hearts by the Holy Spirit. Oh may the Divine Redeemer appear to us this day in his glory, as the chief among ten thousand, and altogether lovely! Exalted Saviour, say to each of us, Fear not, for I am he that liveth and was dead, and behold I am alive evermore, and have the keys of hell and of death. Enable the weak and the fearful to look up to the power and compassion of that Saviour whom they love, and to feel assured that he will never leave them nor forsake them.

We beseech thee, O Lord, to deal with us according to thy great mercy in Christ. Oh supply all our need out of his fullness. We cast our burden on the Lord; do thou sustain us. We ask all in the name, and for the sake of Jesus Christ, to whom, with thee and the Holy Spirit, be glory for ever. Amen.

Passages to be read,—Matth. v. 1-20; Gal. v. 14 to end; 1 Cor. xi. 23 to end.

PRAYER AT THE COMMUNION TABLE.

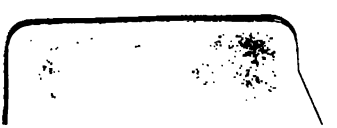
Ever blessed and most merciful God, the fountain of all being and of all blessedness, we draw near to thee, to worship thee as the God of our salvation. In obedience to the command of our blessed Lord and Saviour, we come to his table, to remember his atoning sufferings and death for us. Oh may we find it good for us to be here!

O Lord, we are thine; we have given ourselves to thee, and do thou own us as thine, the adopted children of the living God, heirs of God, and joint heirs with Christ Jesus. Oh strengthen us with all might by thy Spirit in the inner man, that we may observe this ordinance acceptably, and be enabled to go on our way rejoicing. Do thou, O Lord, hold communion with us, and convey through the ordinances of thy worship, the comfort, the spiritual nourishment, the peace, the joy, and the holiness which we require.

We beseech thee, heavenly Father, to enable us to renounce all dependence upon ourselves, and to feel that we are poor, and weak, and helpless, that we may look away to him on whom our help has been laid, and who alone is able to succour and to save us. We bless thee, that having been delivered for our offences, he has been raised again for our justification; and that he has ascended to his Father and our Father, to his God and our God. Open our eyes, O Lord, that we may behold the glory of our exalted Redeemer; and remove the veil of unbelief from off our hearts, that we may see light in the light of the Lord clearly.

O Lord, we beseech thee to pour upon us thy Holy Spirit, to quicken our desires, and to draw out our affections towards thyself, and the remembrance of thy name. We rejoice, O Lord, that our Redeemer, whose death we have the privilege to commemorate, has destroyed death, and him that had the power of it, and that his right hand and his holy arm have gotten him the victory.

We would for ever praise thee, heavenly Father, that thou hast given glory and dominion to our Saviour, that we might put our faith and hope in thee. We rejoice in the tenderness and compassion of our ever living Intercessor and Saviour, and that he who died for us is now at the right hand of God pleading our cause.

May we have fellowship at his table with our risen and glorified Lord! May we rise in faith, and love, and hope, to the place where he is, and behold his glory! Blessed Redeemer! pour out the life-giving influences of thy Spirit, and cause us to know and feel that this is none other than the house of God, and that this is the gate of heaven. Hear our prayers, O Lord, for the sake of Jesus Christ, to whom, with thee and the Holy Spirit, be glory for ever. Amen.

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